

CONCORDIA THEOLOGICAL MONTHLY



The Theology of the Word of God
in the Old Testament
WALTER R. ROEHRS

Functions of Symbols and
of Doctrinal Statements
ERWIN L. LUEKER

Brief Studies

Homiletics

Theological Observer

Book Review

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Two New Series of Articles

Ever since the publication in 1932 of Part 1, Volume I, of Karl Barth's *Kirchliche Dogmatik*, in which the author discusses at great length the meaning of "the Word of God," a massive amount of literature has appeared dealing with this subject. Though within recent years other theological issues have moved into the forefront of theological thinking, "the theology of the Word" is still a vital issue since whatever interpretation of this term a theologian adopts will largely determine his views regarding other crucial theological matters. Therefore the faculty of Concordia Seminary, St. Louis, under whose direction this journal is edited, resolved to publish in this journal a series of articles on "the theology of the Word" which were prepared by staff members and discussed by the faculty in the season 1958—1959. Dr. Walter R. Roehrs, managing editor, submits in this issue his article on "The Theology of the Word of God in the Old Testament."

The past three decades have also witnessed a significant revival of interest in the Lutheran Symbols (Edmund Schlink, F. Brunsted, the publication in 1930 of the *Jubiläumsausgabe* of the Lutheran Symbols and, in 1959, of a new English translation of these symbols under the editorship of Dr. Theo. Tappert). Yet this revival of interest in the sixteenth-century Lutheran symbols has not inhibited Lutheran bodies in our country from adopting additional doctrinal statements, the latest one bearing the title *The Sacrament of the Altar and Its Implications*, a statement "adopted by the 1960 convention of the United Lutheran Church in America as a guide to its congregations."

The question seems therefore inescap-

able: "What is the relation of these doctrinal statements to the Lutheran Symbols to which Lutheran pastors and congregations are officially pledged by their church?"

In The Lutheran Church—Missouri Synod a doctrinal statement known since its adoption in 1932 as *A Brief Statement* has, over the years, achieved prominent status in this synod. Therefore the faculty of Concordia Seminary, St. Louis, in the season 1960—1961, discussed a select number of articles in this statement on the basis of studies submitted by staff members. Thereupon the faculty authorized the editors of this journal to publish these studies in the hope that they would help objectively to appraise *A Brief Statement* in terms of its relation to the Holy Scriptures and the Lutheran Symbols, to the *Sitz im Leben* which produced this statement, and to critical theological issues confronting the church of Jesus Christ at the present time. Dr. Erwin L. Lueker's "Functions of Symbols and of Doctrinal Statements" serves as a fitting introduction to this series.

It seemed to the editors that Dr. Carl Ferdinand Wilhelm Walther, the truly great leader of the Missouri Synod in the past century, would have been pleased in this 150th anniversary year of his birth to note that our journal, which is in a large degree the continuation of *Lehre und Wehre* (a monthly theological journal founded by Walther in 1855), is devoting considerable space to studies dealing with the meaning of "the Word of God" and with the significance of doctrinal statements, in particular with that of *A Brief Statement*.

PAUL M. BRETSCHER

The Theology of the Word of God in the Old Testament

By WALTER R. ROEHRS

IN attempting to describe the Word of God we soon become aware of resorting to a process which from a purely logical point of view may be regarded as reasoning in a circle.

We have to a certain extent obscured this closed-circuit feature in the formulation of our topic by the use of a Greek derivative. Expressed fully in English, it actually reads "The Word about God of the Word of God."

By resorting to such phraseology we have already confessed our inability fully to comprehend and to describe the Word of God. We cannot define it by dissecting or breaking it down into self-contained logical parts. At any one point of our description we must not forget that we have indeed broken into a closed circle that cannot be segmented. We cannot take its various arcs and arrange them in separate heaps, detached from one another and labeled by distinctions of our thought processes. What we take apart and subdivide in vertical subdivisions of distinctions and categories always belongs together and involves every other part. For in this Word the transcendent God is breaking in upon us finite beings, and any thinking to comprehend Him and what He does can only make our weak minds spin in dizzy circles. We always come back where we started and never reach the end of a full comprehension.

The formulation of our topic also reminds us of the circular motion involved

in our validation of what the Word of God is. The Word of God is—we are going to say—what the Word of God says it is, namely, as we have it in the written Word, "in the Old Testament." We are going to let our understanding of the Word flow from Scripture by adducing passages from the Old Testament as our authority.

But our topic with its circular and therefore apparently illogical procedure does not repel or disturb us. It is for us not a vicious circle. For by faith we are in the very center of that circle. From all points of the circumference, lines charged with life and power radiate inward upon us, engulf us, enliven and enlighten us. Here we experience cause and effect, presupposition and proof, at the same point. We know by faith that what surrounds us is God's Word because it has moved us into the center of that circle; we know by faith that we have been put into that circle because what surrounds is the Word of God.

So we do not at all feel hemmed in, disturbed, or frustrated. We have no desire to break out of that circle, for here we are in the heart of God, His grace, His mercy, His help for our hopeless lives. For the radii of this circle converge upon us only because they also center in the Word of God made flesh, our Savior and Redeemer, promised and expected in the Old Testament.

Far from complaining, we fall on our knees in praise, adoration, and thanksgiving.

ing that we are so encompassed by the Word of God. In this spirit we shall try to understand what the Word of God in the Old Testament says about the Word of God.

In the present study we appear to be doing precisely what we have just said should not and cannot be done, namely, to break down the Word of God into various ingredients and component parts. The indivisible nature of the Word of God does not, however, preclude our viewing its various aspects in some orderly fashion. As we discuss one of its features and distinguish it from other facets, we must remember of course that at any given point there is in operation a "communication of attributes" which defies neat definitions and does not yield to categorical distinctions.

I have attempted therefore to summarize what the Old Testament says about the Word of God in three statements, or theses, each of which has some subdivisions. In the first thesis the accent falls on the term "word"; in the second, on the modifying prepositional phrase "of God"; in the third, these two phases are combined for a review of how and why the Word of God achieves its purpose.

I

We begin our study by asking: Why is God's communicating with us called Word? Our first answer is:

A

The term "the Word" ("of God") denotes the acts of God's revelation as designed for man.

Because man is the recipient and beneficiary of these revelatory acts of God, the term "Word" indicates that God is using

a mode of disclosing Himself that corresponds to man's ability to assimilate them and to respond to them. The Word (of God) characterizes what God is communicating as "adjusted" to those faculties and capacities of man which even after the Fall are able to serve as the channels by which God reaches man to bring him back to Himself. This fact, however, should not be interpreted as implying that the Word does not convey and is not something real, as we shall emphasize in B. "The word does not point to a reality of which it is only the intellectual expression. It is that reality itself."¹

1. The Word of God communicates with man by producing upon him (a) an auditory effect.

Designated a "Word," the revelation of God is represented as coming to man in a mode to correspond to man's ability to catch sound waves and to extract communication from articulate sounds. Hence the repeated statements that the Word is spoken and the added admonitions that man should hear the Word of God.

The Word of God communicates with man also by producing on him (b) a visual effect.

This is to say that the revelation of God comes to man in a form to correspond to man's sense of sight. He sees the Word of God because it comes to him in:

visions and dreams;

the written alphabetic symbols of human language;

the visible phenomena that are also called the works of God's hand: the created world and its preserved state, events

¹ Jean-Jacques von Allmen (ed.), *A Companion to the Bible* (New York: Oxford University Press, 1958), p. 460.

of judgment and deliverance which man witnesses.

Finally, the Word of God communicates with man by producing on him (c) a sensation of touch and taste.

These effects upon man are not mentioned often, but there are some instances in which man's reaction to the Word is described as something felt and tasted.

2. Designated the Word, God's acts of revelation are represented above all as communicating with man through his capacities as a rational and volitional being.

Words are the products and the conveyors of thought and meaning. Inasmuch as the revelatory acts of God are words, they make contact with man and communicate with him through his capacity of receiving and responding to thought. Entering his mind, words also give direction to man as a volitional creature.

What we have said so far adds up to the following: the very term and concept "Word" as a means of God's self-disclosure to man is an anthropomorphism. His revelation reaches man because it is adjusted to man's limited powers of comprehension. It "makes sense" to man only because it comes to him in the anthropomorphic signals, forms, and formulation of man's means of perception and communication: the word. To say therefore that "God speaks" or that there is such a thing as a "word of God" is actually to think of God in man's image. Man's inability to see and know God as He is requires that He be seen and heard in a humanly comprehensible medium of communication. When God appeared to Abraham in the likeness of man, this manifestation or revelation is, in the final analysis, no more primitive or grotesque than to say that God

"speaks" or sends His "Word." Consequently everything that this Word says concerning God, even the expression "God is a spirit," belongs to "anthropomorphic language."² And this is the miracle of the Word: Through this imperfect means of communication and in spite of man's limitations of comprehension, God "gets through" to man and fully achieves His purpose, as we shall stress later.

3. Designated the Word, the acts of God's revelation are His means of resuming communication with man, cut off in an absolute separation from Him by sin, and of restoring in this fallen creature the life and image of his Creator.

Since it is the purpose of God to restore His life and image in man, the Word is the act of God by which He establishes a "point of contact" in man to bring about His design. The Word reaches man, who was created with the capacity of a blissful communion with God, in order to pick up the lost connection and to restore to him what he had lost. The Word, therefore, is ultimately that channel of communication by which God enables man to have transmitted to him the life-giving power of God's grace. Man is endowed not only with the powers of seeing, hearing, and rational thinking. He is also a creature in whom God can evoke a response of faith to His Word.

It was evident that we have not been able to get along without the phrase "of God" even as we described the Word as designed for man, its recipient and bene-

² So says the Roman Catholic scholar Edmund Jacob in his *Theology of the Old Testament* (London: Hodder and Stoughton, 1958), p. 121: "Spirit and word belong to anthropomorphic language."

ficiary. Now, however, we want to focus particularly on that phrase and emphasize that

B

The Word of God denotes the acts of God's revelation as embodying and charged with all the characteristics of God. In and by the Word, God acts, conveys, and communicates Himself:

1. Without intermediate agents

God Himself and all His divine attributes are directly and immediately the Word,

which created the heavens and earth and preserves them;

which shapes the destiny of individuals and nations;

which comes to man to communicate God's purpose and will for man; God fashions the Word with His own finger in the written form of the Ten Commandments.

The Word, however, is no less the Word of God when it comes in another way.

2. Through intermediate agents

These agents, themselves the result of the creative Word of God, become transmitters of divine revelation when God through them communicates Himself to man. Because it is the Word of God it does not lose any of its divine character or power when it comes to man through His chosen instruments. Through these channels God

speaks the Word in the sounds of human language;

pantomimes the Word in symbolic actions;

writes the Word in characters of human script.

What they say, write, and do is of God

as much as the heaven and earth are of God.

Partly in a mediate and at the same time in an immediate form are those instances where God Himself speaks and acts clothed in human form.

C

Designed for man and coming from God, the Word of God denotes the acts of God's revelation as achieving their purpose.

1. The Word in all its forms is God's medium to achieve perfectly the *dianoetic*³ purpose of His revelation.

The Word of God makes man "wise unto salvation." It informs, teaches, convicts, reproves, judges, promises, gives. Nothing remains unrevealed and uncommunicated that man needs in order to be reunited with God (Law and Gospel).

The dianoetic purpose of the Word is actually achieved although and because it is adjusted to man's capacity to receive it, as set forth in A above, whether immediately or mediately, as set forth in B above.

2. The Word of God in all its forms achieves the purpose of God's revelation precisely because it is the *dynamic* Word of God.

Throbbing and charged with power from God, it produces the effects that God

³ This Greek derivative stresses the communicative aspect of the word as achieved through (*διὰ*) man's mental capacities (*νοῦς*). At times the shorter form "noetic" is used with the same meaning. In this paper we are using the word "dianoetic" in the rigidly etymological sense in which some European theologians have come to use *dianoetisch* (as well as the shorter *noetisch*) rather than in the conventional English meaning of "pertaining to reasoning, especially discursive reasoning."

wants. There is nothing that can impede or deflect the ultimate mission that its Speaker intended.

None of its power is lost because it is adjusted to man's capacity to receive it. It remains the same dynamic and creative Word of God, even when it comes through creatures who speak, act, and write it.

II

This brief outline and description of the Word of God is drawn from the written Word of God as we have it in the Old Testament. No Old Testament passages have been quoted, however, to substantiate this description. I have refrained from doing so mainly because the Old Testament says so much about the Word of God and says it by employing so many different vocables (nouns and verbs), terms, and concepts that we cannot at this time test and examine all of them. I have therefore chosen to draw from the Old Testament only what it says about the Word of God by means of the one Hebrew vocable, *dabar* (דָּבָר) in its form as a noun and verb.⁴ It can serve our purpose because it is no doubt the basic term. It embraces in the scope of its connotations what the Old Testament has to say about the Word of God also by other specific vocables and their particular emphases and by statements of a general nature regarding the nature, purpose, and effect of the Word of God. It occurs so frequently that only a sampling of its usage can be given in a few representative passages. In doing so I shall reverse the order of the outline followed above, however, and begin with

what was said under C and then proceed to B and A.

The dianoetic and dynamic character of the word of God is indicated in part by the etymology of the root d-b-r. Etymology is of course not as decisive in establishing the meaning of a term as its actual usage. But when the etymology explains and exemplifies its usage, it can be very helpful in giving us the genius of a term. It seems to me that this is the case with respect to the Hebrew root d-b-r.⁵

There is considerable agreement that d-b-r originally denoted a "being behind" or "in back of something." This original local meaning explains why the derivative דְּבִיר (RSV, "inner sanctuary"; KJV, "oracle") is applied to the Holiest of holies — it was the "back" room of the temple, *der Hinterraum*. (Cf. e.g., 1 Kings 6:5 ff.)

Being behind or in back of something puts one into the position also of exerting pressure to push or drive something forward. So the derivatives דְּבַר (pasture) and מִדְּבַר (pasture land) are the places where a shepherd is in back of the flock, drives his flock (cf. German *Trief*, from *treiben*). Perhaps דְּבִנְיָה (bee) was thought of as the insect swarm that drives man forward to seek cover. Perhaps also דְּבַר (pestilence).

In view of its root meaning, *dabar* then pre-eminently denotes not a thing in itself but that which is behind a thing, first locally and then in a transferred sense, namely, its meaning, its νοῦς, its λόγος. It is dianoetic. Proksch sums it up in this

⁵ I shall not enter the discussion whether this term originally was a noun and that the verb forms are therefore denominative, or whether the reverse is the case.

⁴ We shall use the simplified transliteration *dabar*.

epigrammatic dictum: "Nothing in itself is a *dabar*, but everything has a *dabar*."⁶

Its root meaning (of being behind and pushing forward locally) also gives to *dabar* its dynamic connotation in a more general and transferred sense. It is the power behind a thing through which it achieves a designed purpose. "Dabar could then be defined as the projection forward of what lies behind, that is to say, the transition into the act of what is at first in the heart" (Jacob, p. 128). "Every *dabar* is charged with power which can manifest itself in various [forms of] energies."⁷

In the course of usage both basic etymological meanings were generalized. A *dabar* at times became equated with the thing itself in the pronominal sense of "that which" (e. g., Lev. 5:2; Num. 31:22). It also can denote the inherent power itself. In the first case it is never referred to as the *dabar* of God; in the second, it is what has been termed the hypostatized Word.

C

It was therefore in keeping with this etymological meaning of *dabar* when we observed above:

1. The Word as a revelatory act of God

⁶ "Kein Ding an sich ist *dabar*, aber jedes Ding hat einen *dabar*." He goes on to say: "Der *dabar* enthält, dianoetisch betrachtet, jedesmal einen *voûs*, einen Gedanken. In ihm erhellt sich der Sinn eines Dinges, so dass *dabar* immer dem Erkenntnisgebiet angehört. Durch seinen *dabar* wird jedes Ding erkennbar und dem Denken unterworfen. Wer den *dabar* eines Dinges erfasst hat, der hat es selbst erfasst. Es wird klar und durchsichtig, so dass sein Wesen darin zutage tritt." Cf. Kittel's *Theologisches Wörterbuch zum Neuen Testament*, s. v. *λόγος*, Vol. IV.

⁷ "Jeder *dabar* ist mit Kraft erfüllt, die sich in den verschiedenen Energien kundtun kann" (Proksch, loc. cit.).

has a dianoetic purpose, and as the Word of God it achieves its purpose perfectly.

It remains for us now to establish that the Old Testament bears witness to this usage of *dabar* on almost every page. The concordance statistics on the noun is as follows:

The noun *dabar* in the construct singular followed by the divine name (234 times it is *Jahweh*; 10 times, *elohim*, or *adonai*) occurs 244 times (in Jeremiah, 52 times; in Ezekiel, 60 times). Of these 244 instances, it refers 225 times to the communication which prophets receive for their instruction and/or which they are to transmit for the instruction of others. For example the expression: "The *dabar* of *Jahweh* was to" such and such a prophet, or with some variation, occurs no less than 112 times (so again very often in Jeremiah: 30 times; and in Ezekiel: 50 times).

Grether (*Name und Wort Gottes im A.T.*, ZAW, Beiheft 64) has tabulated and grouped the 244 occurrences of this construct singular of *dabar* followed by the divine name. He summarizes his investigation and says: "D'bar *Jahweh* ist fast überall *terminus technicus* für die prophetische Wortoffenbarung." (P. 76)

The plural construct of *dabar* followed by the divine name occurs less frequently—20 times all told. In about half of these instances Grether finds that it too is "Bezeichnung prophetischer Gotteswörter." (P. 78)

In over 300 more instances *dabar* is connected with God either by a suffix or in a direct context. "Ungefähr drei Viertel dieser (300) Stellen verstehen unter *dabar*, bzw. *d'barim*, die prophetische Wortoffenbarung." (P. 79)

The same situation prevails in the occurrences of the verbal form of *dabar*.

That God's dianoetic purpose is achieved perfectly should a priori be evident by the fact that *dabar* is followed by the modifier "of God." It must be true of this *dabar* what is said of the *dabar* of God which resulted in the creation of the universe: "And God saw that it was good"—the result was exactly what God intended it to be.

It is also true a posteriori. When we examine the information, instruction, and enlightenment that came to man through the *dabar*, we find that it contains all that man needs to know of God's will and purpose to be reunited with God. To demonstrate this would involve all of Old Testament theology as embracing Law and Gospel.

Perhaps we should at this point stress particularly the fact that this *dabar* achieves its dianoetic purpose perfectly because it is true—true in all it says. The *dabar* represents the thing exactly as it is. "In dem gesprochenen Worte soll ein Wahrheitsverhältnis zwischen Wort und Sache und ein Treuverhältnis zwischen Redendem und Hörendem sein." (Proksch, loc. cit.)

By bringing Benjamin, Joseph's brothers were to be tested whether their (words) *debarim* were true (**אָמַת** Gen. 42:16, 20). It is stressed again and again that the *dabar* and the thing itself are a perfect equation. The Word is truth not only in this sense that God is faithful in carrying it out but also that He is faithful to Himself in what He says through the Word. He can carry the *debarim* out because they have truthfully represented what He meant. "The beginning of Thy *debarim* is truth" (**אָמַת** Ps. 119:160; 2 Sam. 7:28; Proksch: "Die

Summe ist Wahrheit"). When God has pronounced His curse upon transgressors of His commandments, all the people are to answer in refrain: Amen (**אָמֵן**, Deut. 27:15 ff.; cf. Num. 5:22). In the Hiphil verb form, *'āmēn* is translated "believe" i. e., as trustworthy. When the queen of the south visited Solomon we are told: And she said to the king: "**אָמַת** was the *dabar* which I heard in my land of thy *debarim* and of thy wisdom; howbeit I did not believe (**הֵאֲמַנְתִּי**) the *debarim* until I came and mine eyes had seen it and behold" etc. (1 Kings 10:6, 7)

Therefore Israel was expected to believe the *dabar* of God, but often did not. (Ps. 106:12, 14)

This correspondence of *dabar* and truth also emerges when a predicted event turns out to be "according to the *dabar* of the Lord." 2 Kings 1:17: "And he (Ahaziah) died according to the word of Jahweh **יְהוָה כִּדְבָר** which Elijah had spoken **דִּבֶּר** (cf. 2 Kings 9:36)."

The Old Testament also asserts that the *dabar* of God achieves its dianoetic purpose in all its forms.

Most of the passages already cited have reference to the *dabar* in its oral or spoken form. When Jehoshaphat and Ahab want to know the outcome of the war, Micaiah says: "Hear thou therefore the *dabar* of the Lord" (1 Kings 22:19). Samuel informs Saul of God's intentions with him and says to Saul: "Stand thou still awhile that I may cause thee to hear (**אֶשְׁמִיעֲךָ**) the *dabar* of God" (1 Sam. 9:27). The *dabar* of the Lord which came to Rehoboam through Shemaiah, the prophet, instructed him in the course he and the people should take: "They hearkened therefore to the *dabar* of the Lord and returned to depart **יְהוָה כִּדְבָר**

(1 Kings 12:24). The man of God is directed to speak and act **יְהוָה בְּדָבָר** which came to him (**לְאמֹר**), saying. (1 Kings 13:1, 2, 5, 9, 17, 32)

There should be no need to demonstrate that the *dabar* in its written form serves a dianoetic purpose and actually fulfills this function. For what is written is denoted by the same term: the *dabar* of the Lord. The prophetess Hulda tells Josiah that he can find out what the Lord will do from "all the *debarim* of the book which the king of Judah hath read." (2 Kings 22:16; cf. Ps. 119)

The Ten Commandments are God's direction to man. "And Moses wrote upon the tables of stone, the *debarim* of the covenant, the 10 *debarim*" (Ex. 34:28) which God Himself had written (Ex. 31:18). Deut. 4:13: "And He declared unto you His covenant which He commanded you to do, [even] the 10 *debarim*" (also Deut. 10:4). The written *dabar* is complete and adequate to teach man God's will. Deut. 4:2: "Ye shall not add unto the *dabar* . . . neither diminish that ye may keep the commandments of the Lord, your God." (Cf. also Deut. 13:1; 17:17; Joshua 9:34, 35; 1 Chron. 15:15; 2 Chron. 34:21; 35:6)

Because the written *dabar* conveys fully and adequately God's will for man, God is not unjust when He pronounced judgment upon the disobedient "because he hath despised the *dabar* of the Lord and hath broken His commandments" (Num. 15:31). The *dabar* of the Law is adequate in informing man how God wants him to walk: "How shall a young man cleanse his way? By taking heed thereto according to thy *debarim*" (Ps. 119:9; cf. vv. 101, 105). (*Dabar* is pre-eminently the written Torah in Ps. 119.)

The dianoetic purpose which the *dabar* serves has been stressed because it is minimized and even denied in some quarters today. Lest this emphasis be misunderstood, however, I want to repeat that I have underscored only one aspect of the indivisible *dabar*. This aspect should not be thought of as isolated or detached from everything else that the Old Testament says about the *dabar* of God.

2. The *dabar* of Jahweh achieves the purposes of God's revelation perfectly because it is the dynamic Word of God in all its forms.

There are passages in the Old Testament in which the stress is on the dynamic aspect. So we are told that the *dabar* of the Lord never is deflected from achieving its intent. Events happen according to the *dabar* of the Lord which He spoke previously. Jehu says of dead Jezebel: "This is the *dabar* of the Lord which he spake (**דִּבֶּר**) by the hand of his servant" (2 Kings 9:36). In Is. 40:8 we are told that the *dabar* is not limited in its power to any period of time: "The grass withereth, the flower fadeth, but the *dabar* of our God endures forever." Joshua 21:45: "There failed not any *dabar* of all the good *debarim* which spake the Lord unto the house of Israel" (cf. also 1 Kings 8:56). Ps. 33:6: "By the *dabar* of the Lord were the heavens made." Here the Lord is represented as speaking, for v. 9 goes on: "He spake (**אָמַר**), and it was done; He commanded, and it stood fast." Natural phenomena take place as the result of the *dabar*. Ps. 147:15-18: "He sendeth forth His commandment upon earth; His *dabar* runneth swiftly" (the result is snow, hoarfrost, ice); v. 18: "He sendeth out His *dabar* and melteth them." Ps. 148:8:

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"... fire and hail; snow and vapors, stormy wind fulfilling His *dabar*." The destiny of individuals and nations is shaped because the *dabar* of the Lord is fulfilled. 1 Kings 2:27: "Solomon thrust out Abiathar from being priest that he might fulfill the *dabar* of the Lord which he spoke concerning the house of Eli in Shiloh" (cf. Judg. 13:17).

By its dynamic power the *dabar* of the Lord distinguishes itself from the empty impotent prattle of the false prophets: "The prophet that hath a dream, let him tell a dream, and the prophet that hath My *dabar*, let him speak My *dabar* faithfully. What is the chaff to the wheat? saith the Lord. Is not My *dabar* like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. 23:28-32). Joseph was in prison "until the time that His [God's] *dabar* came: the *dabar* of the Lord tried him. The king sent and loosed him" (Ps. 105:19,20). Likewise in the case of Israel: "Then they cried unto the Lord in their trouble, and He saved them out of their distress. He sent His *dabar* and healed them and delivered them from their destructions." In Ezek. 37:4 the prophet is told: "Prophesy upon these dry bones and say unto them, Hear the *dabar* of the Lord." Is. 44:26: God is He "that confirmeth the *dabar* of the Lord and performeth the counsel of His messengers, that saith to Jerusalem, Thou shalt be inhabited."

The written *dabar* is invested with the same dynamic. Moses restates the written Law and concludes (Deut. 32:46 f.): "Set your hearts unto all the *debarim* which I testify among you this day, which you shall command your children to observe to do, all the *debarim* of the Law, for it is not

a vain (Cf. Is. 55:10: "it shall not return void") *dabar* for you, because it is your life, and through this *dabar* ye shall prolong your days" (cf. Deut. 29:9). Disobedience to the Word of the covenant written by Moses results, says God through Jeremiah, in this, that "I will bring upon them all the words of this covenant which I commanded them to do, but they did them not" (Jer. 11:1-10; cf. 2 Kings 22:11, 13, 16, 17). The *dabar* that melts the ice and causes the wind to blow (cf. above), has the same power when (next verse) God "sheweth His *dabar* unto Jacob, His statutes and His judgments"—here obviously the written Torah—"unto Israel" (Ps. 147:19). So the *dabar* in Ps. 119 is equated with the Torah almost throughout, and it produces this effect: "My heart standeth in awe of Thy *dabar*. I rejoice at Thy *dabar*, as one that findeth a great space" (Ps. 119:161 f.; cf. Is. 66:2, 5). The *dabar* of God is close at hand in the written Word which brings life or death. "For this commandment which I command thee this day, it is not hidden from thee . . . but the *dabar* is very nigh unto thee—see I have this day set before thee life and good, and death and evil." (Deut. 30:11-20)

The dynamic power of the *dabar* is stressed to the extent that in a number of instances it results in what is called hypostatization.⁸ A few passages will serve as

⁸ According to Mowinkel (in *Die Religion in Geschichte und Gegenwart* ed. Gunkel and Zscharnack, 2d ed., II [1927], col. 2,065) an hypostasis is that which is of divine origin and appears partly as an *independent* entity and partly as a *form of revelation* to denote the personification of an attribute, a function, or member of the deity. It appears to me that in this hypostatization there is, to say the least, an adumbration of the incarnation of the Logos.

illustration. Is. 9:8: "The Lord hath sent a *dabar*, and it hath lighted upon Israel." The next verses describe the catastrophes that are to take place as a result. Here the *dabar* is the bearer or agent of divine power; like a time bomb it lands in Israel and explodes at the appointed time. (Cf. Ps. 33:6; Zech. 9:1.) The *dabar* controls events in time to bring about the purposes of God. Is. 45:23: "I have sworn Myself; the *dabar* is gone out of My mouth in righteousness and shall not return, that unto Me every knee shall bow, every tongue shall swear" (cf. Is. 55:10 f.; Ps. 107:20; Ps. 147:18). The Lord speaks His *dabar* into the cosmos to control and direct it, just as He made it by His *dabar*. (Cf. Ps. 33:6, 9; Gen. 2:4 ff.; Jer. 39:16)

The hypostatized *dabar* does not, however, take its abode in the temple in the same way as the "name" or the "glory" of God does although these are also revelations of God.

B

The passages that we have just mentioned could all be adduced again at this point to testify that in the *dabar* God acts, conveys, and communicates Himself. There is, however, one phase that we have not emphasized before that should not be left unstressed. The *dabar* is not in any way less the *dabar* of God when His chosen instruments speak, write it, and demonstrate it in symbolic actions.

We recall first of all that in 214 out of 244 instances where *dabar* in the construct is followed by the divine name it denotes the Word received and/or transmitted by a prophet. Hence the expression: "The *dabar* of the Lord came to" and "God spake" (דִּבֶּר) alternate interchangeably. Jeremiah, asked by Zedekiah, "Is there a *dabar* from

the Lord?" answered: "There is; for, said he, Thou shalt be delivered into the hand of the king of Babylon" (Jer. 37:17; cf. 38:14; 42:3 f.). The prophet does what God does without a prophet. Ex. 25:1: "And God spoke (וַיִּדְבֶּר) to Moses, saying: Speak (דִּבֶּר) unto the Children of Israel." (Cf. Ex. 6:29; 31:2; 33:17, 32)

God sent His *dabar* through the prophet at His good pleasure. It is not controlled by man. Jer. 42:7: "Then at the end of 10 days the *dabar* of the Lord came to Jeremiah." This happened when the people had entreated Jeremiah: "Pray for us . . . that the Lord God may shew us . . . the *dabar* that we may do it" (v. 2). V. 9 continues: "And [Jeremiah] said unto them: Thus saith the Lord" (cf. Jer. 28:11; 1 Sam. 3:1; Amos 8:11, 12; Is. 44:26).

The same is true of the written *dabar*. It comes from God directly as its writer. Ex. 34:1: "I will write upon these tables the *debarim* that were in the first tables." (Cf. Ex. 32:16: ". . . and the tables were the work of God, and the writing was the writing of God." Ex. 31:18: "And He gave to Moses . . . the tables of stone written by the finger of God.") Ex. 34:27, 28: "And the Lord said to Moses, Write thou these *debarim*, for after the tenor of these *debarim* I have made a covenant with thee and with Israel. And he [Moses] wrote the *debarim* of the covenant, the 10 *debarim*." There is no distinction in what God does and what Moses does. Joshua 24:26: "And Joshua wrote all these *debarim* in the Book of the Law of God." This written Torah and its statutes are equated with the *dabar*, e. g., Is. 1:10: "Hear the *dabar* of the Lord . . . give ear unto the Law of God" (also Is. 2:3; 30:9, 12). Transmitted in written form for

centuries these *debarim* still carry the power of God; they cannot be ignored with impunity. Hos. 4:1-5: "Hear the *dabar* of Jahweh [not to swear, lie, kill, steal]. . . . Therefore the land shall mourn, etc." (cf. Jer. 7:1-16). Moses speaks to Israel in the first person of what he has written, as God Himself does: "Ye shall not add unto the *dabar* nor . . . diminish from it that ye may keep the commandments of the Lord God which I command you" (Deut. 12:28; 32:46; 30:1, etc.; cf. Deut. 6:1). Whole books are introduced as the *dabar* of the Lord: "The *dabar* of the Lord which came to Hosea" (1:1), Micah (1:1), Zephaniah (1:1).

Even the hypostatized character of the *dabar* as God's power is present when the *dabar* is transmitted by the prophet. The *debarim* of the Lord put into Jeremiah's mouth will not return void but will root out and pull down and destroy and throw down and build and plant nations and kingdoms (Jer. 1:10, 19; cf. Is. 55:10). Jer. 5:14: "I will make My *debarim* in thy mouth fire, and this people wood, and it shall devour them." (Cf. 1 Kings 8:56)

A

We have arrived at A again. There remains to point out this phase of the *dabar*, that coming from God and conveying God, it is a means of God's revelatory acts designed for man. Man is so endowed by the Revealer Himself that he can absorb and appropriate the *dabar*. Deut. 29:29: "The hidden things are to Jahweh, but the revealed things to us and our children forever to do all the *debarim* of His Torah." Through the *dabar* of God the hidden things (נִסְתָּרוֹת) become revealed things (נִגְלוֹת) to man.

1

God accomplishes the purpose of His revelation inasmuch as man hears the *dabar* of the Lord when He speaks it. The same vocable in the same forms (usually the Piel) is used of men when they communicate with one another through the Word that is spoken and heard. Ex. 33:11: "And the Lord spoke unto Moses face to face as a man speaketh unto his friend" (cf. Gen. 23:8; Lev. 1:1; 4:1, etc.). Jeremiah says: "Obey, I beseech thee, the voice of the Lord, which I speak unto thee. So it shall be well unto thee, and thy soul shall live" (Jer. 38:20). Samuel says to Saul: "I will cause thee to hear the *dabar* of the Lord" (1 Sam. 9:27). By letting him hear His *dabar*, God lets man stand in His secret council (Jer. 23:18, 22; cf. Deut. 4:36; 1 Sam. 3:8). God wants men to listen; "when I spake, they did not hear." (Is. 66:4)

Because of the genius of the term "*dabar*," as we saw it in its etymological meaning, *dabar* also communicates with man by producing upon him a visual effect. This flexibility of meaning is not a part of our Western vocabularies for word and speaking. So it seems strange to us to read that men "see" the *dabar* of the Lord. But that is exactly what we find over and over again in the Old Testament.

First of all there are those passages which combine hearing and seeing as the mode of apprehending the *dabar*. What Baalam transmits as the *dabar* of God is what he has heard and seen (Num. 24:4; cf. 22:20, 38; 23:3; cf. Jer. 23:18).

It is for this reason also that the introduction of the Book of Amos says: "The *debarim* of Amos . . . which he saw concerning Israel" (Amos 1:1). Likewise the

whole message of Isaiah is called: "The vision of Isaiah, the son of Amoz, which he saw" (Is. 1:1; cf. Nah. 1:1)

Individual *debarim* are also seen by the prophet. Jer. 38:21: "But if thou refuse to go forth, this is the *dabar* which the Lord caused me to see"; v. 22 brings the *dabar* in its audible form. (Cf. Jer. 24: 1, 4)

The written Torah which conveys meaning through sight is equated with the *debarim* of the Lord, e.g., 1 Chron. 15:15: "And the children of the Levites bare the ark of God . . . as Moses commanded according to the *dabar* of the Lord" (cf. Num. 15:31; Joshua 8:35; Deut. 4:2; 13:1; Zech. 1:6; Ps. 119:9, 16; 2 Kings 22:11, 13; 23:2).

Even taste and touch are employed as media of the *dabar*. (Jer. 5:16; 20:9)

2

The *dabar* of the Lord does not only create physically sensory effects upon man as it would upon an animal, but God's acts of revelation as His *dabar* communicate with man as a rational and volitional creature whom the Revealer has equipped with these capacities. This is implicit when we spoke of the *dabar* as fulfilling a *dianoetic* purpose.

The *dabar* makes sense to man to the extent that man can at all grasp the Revealer, whose thoughts are higher than our thoughts.

Therefore God must speak even with Moses as a man speaketh with his friend (Ex. 33:11). The repeated phrase "the *dabar* of the Lord came to—" must be understood in this way. At the same time it emphasizes "the distance between God and man, which can be bridged only on the

part of God through revelation, but not on the part of man by means of a mystic penetration into God." Thereby it is also antithetic to what [Greek] philosophy "understands [by speaking of] the Logos as a cosmological rationality, detached from a dynamis, from a person who speaks it, and from the act-producing character of such speaking"; and thereby it is antithetic also "to the magical conceptions or the representations and emanations in nature, which the cosmological mythologies of the Orient designated as 'word.'" (Grether, p. 167)

What Amos sees ("Amos, what seest thou?") becomes revelation fully when God adds the *dianoetic* word that gives the meaning of the vision. Therefore God Himself explains it by speaking (Amos 8:2). What Micaiah saw is completed as God's revelation when he says: "Hear therefore the *dabar* of the Lord." (1 Kings 22:19 ff.; cf. the visionary calls of Isaiah, Jeremiah, Ezekiel)

The same thing is true of the events that Israel sees and hears about. The instructing *dabar* of God is necessary for an understanding of what happened. Heaven and earth came into being by the creative *dabar* of the Lord. But He must act also in a *dabar* which enables man to know that He spoke this creative *dabar* and not Marduk, etc. Likewise the events of the Exodus are *Heilsgeschichte* (and not the rebellion of a slave people, as Pharaoh interpreted these events) when the *dabar* is added: I brought you up out of Egypt to be My people.⁹

⁹ "Die Geschichte als solche ist nicht Offenbarung; erst durch das deutende Wort des Propheten wird sie zur Offenbarung" (Grether, p. 175).

The *dabar* as command and exhortation presupposes that man has been given to know the will of God and has a will himself by which he can translate what he has understood into acts of his will. Hence the frequent denunciations of those who despise the *dabar* and refuse to hear (obey) it. Zech. 7:12: "Yea, they made their hearts as an adamant stone, lest they should hear the Law and the *debarim* which the Lord of hosts hath sent in His Spirit by the former prophets; therefore came a great wrath from the Lord of hosts."

Having previously added qualifications to forestall a false understanding, we can say the *dabar* has an intelligible aspect. Ps. 119:130: "The entrance of thy *debarim* giveth light; it giveth understanding unto the simple."

3

What we have said just now already anticipates in part what we mean when we say that the Word of God is that by which God communicates with man, a creature

in whom the life and image of God is to be restored.

God created man for a life in full communion with God. As a result of man's disobedience, man lost that life. The *dabar* of God takes dying man at that point and restores life with God to him. Because this *dabar* is the dynamic of God, it has the power to overcome man's resistance to it and to make of rebellious, death-bound creatures sons of God. To accept the *dabar* of God, as God wants it to be accepted, Scripture calls believing. The Children of Israel "believed His *debarim*; they sang His praises" (Ps. 106:12). Therefore the psalmist can pray: "My soul cleaveth unto the dust; quicken me according to Thy *dabar*." (Ps. 119:25)

So we have come full circle in our outline discussion of the Word about God of the Word of God. We are indeed happy to be in that circle. For blessed are they that hear the Word of God and keep it.

St. Louis, Mo.

Functions of Symbols and of Doctrinal Statements

(A Discussion Outline)

By ERWIN L. LUEKER

THE following outline was given to the faculty of Concordia Seminary, Saint Louis, Oct. 9, 1959, as a guide for discussions of the functions served by confessional statements. In this presentation the writer did not attempt to give a complete historical survey of confessions, or to treat the most important confessions and statements, but to concentrate on the study of functions. Selections were made to show a variety of functions. Explanatory notes have been added for the orientation of the reader.

I. NEW TESTAMENT

The origin of creeds and confessions is traced to the New Testament.¹ These statements of faith have been classified as

A. *Confessions of Jesus as Lord*. Such simple forms are found in Matt. 16:16; Mark 8:29; Luke 9:20; Rom. 10:9; 1 Cor. 12:3; Heb. 4:14; 1 John 4:15; 5:5. In Acts 8:37 this simple confession precedes the act of Baptism. The fish was early used as a symbol for this confession because the letters in the Greek word *ichthus* formed

¹ For a detailed discussion see H. A. Blair, *A Creed Before the Creeds* (Longmans, Green and Co., 1955); Oscar Cullmann, *The Earliest Christian Confessions*, trans. J. K. S. Reid (London: Lutterworth Press, 1949). A brief discussion is found in *Die Bekenntnisschriften der evangelisch-lutherischen Kirche* (Göttingen: Vandenhoeck & Ruprecht, 1959), 4th ed., pp. xi—xv.

the first letters of the words in the confession (*Iesous Christos Theou Uios Soter*).

This simple confession is amplified in Rom. 1:3; 1 Cor. 15:3, 4; 2 Tim. 2:8; Phil. 2:5-11; 1 Peter 3:18-22.²

B. *Confessions of Father and Son* are found in 1 Cor. 8:6: "For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." (1 Tim. 6:13; 2 Tim. 4:1)³

C. *Confessions of the Trinity* are found in Matt. 28:19; 2 Cor. 13:13.⁴

² It is closely associated with Baptism by Ignatius, *Epistula ad Ephesios*, XVIII, 2. Some of the elements of the Second Article of the Apostles' Creed are given by the same author (*Epistula ad Trallianos*, IX. Compare *Epistula ad Smyrnaeos*, I).

³ Polycarp (*Epistula ad Philippenses*, II) gives an interpretation of this confession and applies it to the Christian life. For this form of confession in Irenaeus see August Hahn, *Bibliothek der Symbole und Glaubensregeln der alten Kirche*, ed. E. Morgenstern, 3d. ed. (Breslau, 1897), Ch. v.

⁴ 1 *Clementis ad Cor.* (c. A. D. 96) has this Trinitarian form in the words "we have only one God and one Christ and one Spirit of grace, poured out on us, and one calling in Christ." The *Epistula Apostolorum* (150?—180?) has (V): "The five loaves are a symbol of our faith concerning great Christendom, namely, in the Father, the Ruler of the whole world, and in Jesus Christ, our Savior, and in the Holy Spirit, the Paraclete, and in the holy church, and in the forgiveness of sins." For forms of this confession in Justin and Irenaeus see Hahn, chs. iii, v.

The following list indicates some of the chief functions of these confessions:

1. To signify the willingness of the individual to acknowledge God as Lord and to place himself entirely under the guidance and rule of Christ.

2. The parallelism in 1 Cor. 8:6 indicates that the individual shows that he worships God in Christ.

3. To repudiate worship of heathen idols (context of 1 Cor. 8:6).

4. Baptismal formula signifying the faith into which the individual is baptized. (Matt. 28:19)

5. Liturgical formula, invoking blessing of the triune God confessed.

6. To outline soteriology.

7. To express the common faith.

8. The fish as symbol was used to identify Christians to one another, especially in times of persecution.

II. EARLY CHURCH

Many confessions arose in the early church. Even after synods had adopted definite forms, strict uniformity was not achieved. Some scholars (e.g., A. Seeberg) hold that there was a primitive formula from which the symbols derived. Others (e.g., H. Lietzmann) hold that primitive symbols developed freely and independently. Some of these symbols are short (e.g., *Epistula Apostolorum*). Others long (e.g., *Profession of Faith of the Bishops at the Council of Antioch*).⁵

⁵ For a discussion of these creedal statements consult such works as F. J. Badcock, *The History of Creeds* (London: SPCK, 1938); A. E. Burn, *An Introduction to the Creeds and to the Te Deum* (London: Methuen and Co., 1899); Hahn, loc. cit. J. N. D. Kelly, *Early Christian Creeds*, 2d ed. (London: Longmans, Green and Co., 1960)

A. Some of the Chief Functions of Those Creedal Statements

1. Baptismal Confession.⁶

2. Outline for catechetical instruction.⁷

3. Element in liturgical service.⁸

⁶ Cp. Ignatius, *Epistula ad Ephesios*, XVIII, 2 with Matt. 28:19 and Acts 8:37.

⁷ The instruction of catechumens in the articles of the faith was called *traditio symboli* ("delivery of the Creed") in the ancient church. St. Cyril's "Ten Points of Doctrine" in his Catechetical Lectures (IV) are an example of such instruction in the early church. "But before delivering you over to the Creed," he says, "I think it is well to make use at present of a short summary of necessary doctrines; that the multitude of things to be spoken, and the long interval of the days of all this holy Lent, may not cause forgetfulness in the mind of the more simple among you. . . . But let those here present whose habit of mind is mature, and who have their senses already exercised to discern good and evil, endure patiently to listen to things fitted rather for children and to an introductory course, as it were, of milk: that at the same time both those who have need of the instruction may be benefited, and those who have the knowledge may rekindle the remembrance of things which they already know." (Translation from P. Schaff and H. Wace, *A Select Library of Nicene and Post-Nicene Fathers*, [Grand Rapids: Wm. B. Eerdmans, 1955], Second Series, VII, 20, 21). This is followed by lectures on God; Christ and His virgin birth, cross, burial, resurrection, ascension, and judgment; Holy Ghost; soul, body; meats; apparel; resurrection; Baptism; Holy Scriptures.

⁸ From the sixth century on, the Nicene Creed became increasingly prominent as the church's confession of faith at its celebration of the Eucharist. The *Te Deum* (regarded by Luther as one of the three [or four] catholic creeds) was used in monastic worship at the end of the fifth century. The Athanasian Creed became a part of monastic worship about the same time and ultimately a part of Sunday Prime. The Apostles' Creed was used from the eighth century on as a part of choir offices and after the Reformation became a part of the Sunday service when the Eucharist was not celebrated.

4. Identification of Christians as distinct from heterodox.⁹

5. Norm for preaching and administering sacrament.

6. Confession of belief.

7. Kerygmatic presentation of Gospel.

8. Instrument to distinguish orthodox from heretics. The confession of Nicaea is an example of this. It has been argued that key phrases were inserted in the Jerusalem symbol by the commission (as noted in brackets below) and an anathema added in order to oppose heresy more definitely.

We believe in one God, Father Almighty, Maker of all visible and invisible things.

And in one Lord Jesus Christ, the Son of God, the Only Begotten, begotten out of the Father [that is, out of the Father's essence (ousias)], God out of God, light out of light [true God out of the true God, begotten, not made, of the same essence (homoousion) as the Father] through Whom all things that are in the heaven and in the earth came into being, Who for us men and for our salvation came down and became incarnate, became man, suffered and rose again on the third day, ascended into the heavens, and is coming to judge the living and the dead;

And in the Holy Ghost;

[The Catholic Church anathematizes those who say that there was a time when He was not, and before He was begotten He was not, and that He came into exist-

ence out of things non-existent, or that the Son of God is of other substance (hupostasis) or essence (ousia), or a creature, or alterable, or changeable.]¹⁰

III. LUTHERAN CONFESSIONS¹¹

A. *Some of the Chief Functions of the Augsburg Confession*

1. Response on the part of the princes to the request that they prepare a statement concerning the doctrine of the churches in their territories.

In connection with the matter pertaining to the faith and in conformity with the imperial summons, Your Imperial Majesty also graciously and earnestly requested that each of the electors, princes, and estates should commit to writing and present, in German and Latin, his judgments, opinions, and beliefs with reference to the said errors, dissensions, and abuses. Accordingly, after due deliberation and counsel, it was decided last Wednesday that, in keeping with Your Majesty's wish, we should present our case in German and Latin today (Friday). [Preface, 6, 7]

2. Vindication of the evangelical position as being that of the universal church.

It must not be thought that anything has been said or introduced out of hatred or for the purpose of injuring anybody, but we have related only matters which we

For when they say, 'Dost thou believe in remission of sins and eternal life through the holy Church?' they lie in the interrogation since they have not the Church." Quoted from Badcock, p. 31.

¹⁰ The Nicene Creed as currently used is the "Nicaeno-Constantinopolitanum" of A.D. 381 (Badcock, pp. 220, 221).

¹¹ The internationally standard edition of the Lutheran Confessions is *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*. The quotations in this article are from Tappert, Fischer, Pelikan, Piepkorn, *The Book of Concord* (Philadelphia: Muhlenberg Press, 1959).

⁹ St. Cyprian (died 258) writes in his Letter 69 to Magnus: "But if anyone objects by saying that Novatian holds the same law which the Catholic Church holds, baptizes with the same Creed with which we baptize, knows the same God the Father, the same Christ the Son, the same Holy Spirit . . . let him know . . . that there is not one law of the Creed, nor the same interrogation common to us and the schismatics.

have considered it necessary to adduce and mention in order that it may be made very clear that we have introduced nothing, either in doctrine or in ceremonies, that is contrary to Holy Scripture or the universal Christian church. For it is manifest and evident (to speak without boasting) that we have diligently and with God's help prevented any new and godless teaching from creeping into our churches and gaining the upper hand in them. [Conclusion, 4, 5]

3. Elucidation and correction of causes for chief abuses.

These are the chief articles that are regarded as controversial. Although we could have mentioned many more abuses and wrongs, to avoid prolixity and undue length we have indicated only the principal ones. The others can readily be weighed in the light of these. [Conclusion, 1]

4. Instrument for discussion to bring about unity in the church.

If the other electors, princes, and estates also submit a similar written statement of their judgments and opinions, in Latin and German, we are prepared, in obedience to Your Imperial Majesty, our most gracious lord, to discuss with them and their associates, in so far as this can honorably be done, such practical and equitable ways as may restore unity. Thus the matters at issue between us may be presented in writing on both sides, they may be discussed amicably and charitably, our differences may be reconciled, and we may be united in one, true religion, even as we are all under one Christ and should confess and contend for Christ. [Preface, 9—11]

5. Kerygmatic presentation of Gospel.¹²

6. Means of identification leading to fraternity among evangelicals.¹²

¹² "In addition we must acknowledge that the doctrine preached and submitted at Augs-

7. Identification among Lutherans.

With reference to the schism in matters of faith which has occurred in our times, we regard, as the unanimous consensus and exposition of our Christian faith, particularly against the false worship, idolatry, and superstition of the papacy and against other sects, and as the symbol of our time, the first and unaltered Augsburg Confession, which was delivered to Emperor Charles V at Augsburg during the great Diet in the year 1530. [FC, Ep, Summary Formulation, 4]

8. Norm of teaching and administering sacraments (AC VII).

burg is the true and pure Word of God and that all who believe and hold it are children of God and will be saved, whether they believe now already or will be enlightened later on; which confession will endure until the end of the world and the Last Day. For it is written: 'He that believes and calls upon God will be saved.' And one must pay loving attention (*wahrnehmen*) not only to all those who will still join us, but also to the Christian church, which preaches the Word, and our people, who are its members. For it is written Gal. 6:16: 'As many as walk according to this rule,' etc.; which excludes no one. In accordance therewith, all who believe and live according to the teachings of the Confession and its Apology are by such faith and teaching our brothers, and their danger concerns us as much as our own. Also we dare not forsake them as members of the true church, whether they unite with us whenever they will; whether they do this quietly or openly; whether they live among us or at a distance. That we say and hold. If Jesus (John 17) prays for all those who were to believe the teachings of the apostles, why should we, then, forsake and not regard those for whom Jesus prayed? In the fifth place, a person cannot deny that this doctrine, which was preached and presented at so many diets, has at all times converted a number of people to God, and if a person were to repulse and separate from this doctrine, he would be fighting against the Holy Spirit inasmuch as they were illumined by the Holy Spirit, who so openly declared that such deeds and works please Him" (Luther; trans. from Walch ed., XVI, 1857, 1858).

9. Constitutive factor in Lutheran church organization and government.¹³

10. Guide to the understanding and interpretation of Scripture.

No one can blame us if we derive our expositions and decisions in the controverted articles from these writings, for just as we base our position on the Word of God as the eternal truth, so we introduce and cite these writings as a witness to the truth and as exhibiting the unanimous and correct understanding of our predecessors who remained steadfastly in the pure doctrine. [FC SD, Summary Formulation, 12, 13]

11. Source and norm (*normata*) for doctrinal formulation.

Our intention was only to have a single, universally accepted, certain, and common form of doctrine to which all our Evangelical churches subscribe and from which and according to which, because it is drawn from the Word of God, all other writings are to be approved and accepted, judged and regulated. [Ibid., p. 10]

12. Devotional study.

13. Confession.

14. Instrument to enforce conformity.¹⁴

¹³ For the role of the Augsburg Confession in church organization throughout the world see M. Reu, *The Augsburg Confession* Chicago: Wartburg, 1930. The Lutheran World Federation acknowledges it as "a pure exposition of the Word of God." *Proceedings of the Lutheran World Federation Assembly, Lund, Sweden, June 30—July 6, 1947* (Philadelphia: United Luth. Pub. House, 1948). The Lutheran Synods of America subscribe to it.

¹⁴ This, in a sense, might be called on *opus alienum*. The process of disciplinary use is not outlined in the confessions. Already in 1532 Luther, Justus Jonas, and Bugenhagen drew up the regulation that those who wanted to assume the office of teaching and wanted to be ordained "should give the assurance beforehand that they accept . . . the Confession which our churches read before Emperor Charles. . . ." (*Corpus Reformatorum*, XII, 6, 7, quoted in C. F. W.

(Points mentioned under A are not repeated below unless especially significant in the case of a particular confession.)

B. *The Chief Functions of the Apology*

1. Elucidation of Augsburg Confession.

They commanded me and several others to prepare an apology of our Confession, answering the opponents, objections and explaining to His Imperial Majesty why we could not accept the Confutation. [Ap, Preface, 5]

2. Emphasis of relation of doctrine to justification by faith (note especially Art. IV).

C. *Functions of the Tractatus*

The following functions appear from the document as a whole:

1. Presentation of evangelical conception of ministry of Word.

2. Explanation of authority of persons engaged in the ministry.

3. Exposition of the church's function in establishing and preserving ministry.

4. Delineation of abuses in contemporary conceptions.

D. *Some of the Chief Functions of the Smalcald Articles*

1. Presentation of minimum to be held by Lutherans.

John Frederick's instructions to Luther read in part:

. . . how far and in which articles and parts one may or may not yield, give way for the sake of peace and unity . . . and so it is our gracious desire, that you Dr. Martin, take in hand these points and articles and

Walther's "Why Should Our Pastors, Teachers, and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church," trans. A. W. C. Guebert *CTM*, [April, 1947], 250).

give your considered opinion what and how far for the sake of Christian love and the preservation of unity in Christendom one may yield with due responsibility to God and a good conscience. . . .¹⁵

2. Delineation of reasons for holding Lutheran doctrines.¹⁶

3. Delineation of reasons for rejecting abuses.¹⁶

4. Guidelines for doctrinal orientation and discussion. The following articles treat matters which we may discuss with learned men or even among ourselves. (Introductory Statement to Part III)

E. *Some of the Functions of the Large and Small Catechisms*

1. Guide for lay instruction in the fundamentals of the Christian faith.¹⁷

2. Guide for doctrinal preaching.¹⁸

3. Norm of Biblical doctrine for laymen.

Since these important matters also concern ordinary people and laymen who for their eternal salvation must as Christians know the difference between true and false doctrine, we declare our unanimous adherence to Dr. Luther's Small and Large Catechisms, as he prepared them and incorporated them in his published works, since they have been unanimously sanctioned and accepted and are used publicly in the churches, the schools, and the homes of those churches which adhere to the Augsburg Confession and since they formulate Christian doctrine on the basis of God's Word for ordinary laymen in a most correct and simple, yet sufficiently explicit, form. [FC SD, Summary Formulation, 8]

¹⁵ *Bekenntnisschriften*, XXIV.

¹⁶ The functions of 2 and 3 appear from the articles as a whole.

¹⁷ See especially SC Introduction.

¹⁸ See especially LC Preface.

Since these matters also concern the laity and the salvation of their souls, we subscribe Dr. Luther's Small and Large Catechisms as both of them are contained in his printed works. They are "the layman's Bible" and contain everything which Holy Scripture discusses at greater length and which a Christian must know for his salvation. [FC Ep, Summary Formulation, 5]

4. Guide for meditation and worship.

Even if their knowledge of the Catechism were perfect (though that is impossible in this life), yet it is highly profitable and fruitful daily to read it and make it the subject of meditation and conversation. In such reading, conversation, and meditation the Holy Spirit is present and bestows ever new and greater light and fervor, so that day by day we relish and appreciate the Catechism more greatly. [LC, Preface]

5. Summary of doctrine for review and deeper insight for learned and simple.¹⁹

F. *Function of the Formula of Concord*

1. To create unity of doctrine among the territorial Lutheran churches of Germany.

2. To preserve *reine Lehre* in the face of controversies which had arisen because of the Interim.²⁰

3. To furnish a guide whereby the problems which had arisen after the Interim might be studied in the light of the Scriptures and the Augsburg Confession.²¹

4. To present the doctrine of the an-

¹⁹ LC Preface.

²⁰ For 1 and 2 see *Bekenntnisschriften*, pp. 739—762; Ep. Summary; SD, Summary Formulation.

²¹ *Bekenntnisschriften*, p. 746(M8), p. 749(M11).

cient creeds²² and Augsburg Confession²³ in the environment of contemporary discussion.

5. To preserve the once recognized and confessed divine truth.²⁴

6. To transmit the pure explanation of the Reformation doctrine to posterity.²⁵

7. To bring technical discussion into harmony with the Scriptures and Augsburg Confession.²⁶

8. To furnish guidelines for correct and incorrect use of terminology and expressions.²⁷

9. To show, in a technical manner, relationship between certain doctrines.²⁸

IV. SOME DOCTRINAL STATEMENTS BY LUTHERANS IN AMERICA

A. *Pennsylvania Ministerium* (1748)

1. Mother Synod had no constitution until 1781. Then it contained the provisions:

Every minister professes that he holds the Word of God and our Symbolical Books in doctrine and life [VI, 2].

When accusations are made against a pastor the accusations must pertain to:

Positive errors opposed to the plain teachings of the Holy Scriptures and our Symbolical Books [V, 22].²⁹

²² Ibid., p. 742.

²³ Ibid., p. 740 (M3).

²⁴ Ibid., p. 743 (M6).

²⁵ Ibid., p. 748 (M10).

²⁶ E. g., Ep, I 24, 25.

²⁷ E. g., FC IV.

²⁸ E. g., FC II, VIII.

²⁹ V. Ferm, *Crisis in American Lutheran Theology* (New York: Century, 1927), p. 16; A. L. Graebner, *Geschichte der Lutherischen Kirche in America* (St. Louis: CPH, 1892), p. 529; H. E. Jacobs, *History of the Evangelical Lu-*

2. The constitution prepared for Philadelphia congregation (Oct. 18, 1762. Muhlenberg, Handshuh, Acrelius) contained provision that pastors and their successors

shall publicly, purely, briefly, plainly, thoroughly and in an edifying way proclaim God's Word on the basis of the Apostles and Prophets and in harmony with the Unaltered Augsburg Confession.³⁰

The functions of these documents included:

1. To serve as a guide for the proclamation of pastors.

2. To foster the development of Lutheranism.

3. To protect pastors in this effort.

B. *General Synod*

1. The original constitution of the General Synod contained no reference to Lutheran Symbols with the exception of the Catechism.

2. The constitution of Gettysburg Seminary was designed

to provide our churches with pastors who sincerely believe and cordially approve of the doctrines of the Holy Scriptures as they

theran Church in the United States (New York: Christian Lit., 1893), pp. 241 ff.; A. Spaeth, H. E. Jacobs, G. F. Spieker, *Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. Proceedings of the Annual Conventions from 1748 to 1821*, Bd. of Pub., General Council, Philadelphia, 1898, pp. 165—176.

³⁰ The entire document is found in W. J. Mann-W. Germann, ed., *Nachrichten von den vereinigten Deutschen Ev. Luth. Gemeinden in Nord Amerika* (Philadelphia, 1895), II, 435 to 441. See also Graebner, pp. 484 ff.; Jacobs, pp. 262—264.

are fundamentally taught in the Augsburg Confession.³¹

It required the following pledge of professors

I solemnly declare in the presence of God and the Directors of this Seminary, that I do *ex animo* believe the Scriptures of the Old and New Testament to be the inspired Word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word of God.³²

3. Candidates at ordination (1829) were asked whether they subscribed to the Scriptures and

Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?³³

The functions of these documents included:

1. To establish a basis upon which Lutherans in America should unite in a Synod.

2. To implement Schmucker's endeavors to bring Lutheran confessionalism into the church.³⁴

³¹ *Constitution of the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States: Located at Gettysburg, Pennsylvania, together with the Statutes of the General Synod on which it is founded* (Philadelphia: Wm. Brown, 1826), p. 5.

³² *Ibid.*, p. 7.

³³ *Minutes of the Proceedings of the Fifth General Synod of the Ev. Luth. Church, In the United States, Convened at Hagerstown, Maryland, 1826*, p. 5.

³⁴ The confessionalism of S. S. Schmucker at this time was probably similar to the modified form later advocated in the Definite Platform (*Definite Platform, Doctrinal and Disciplinary*,

C. Altenburg Theses³⁵

These were theses successfully defended by C. F. W. Walther in a debate with Adolf Marbach at Altenburg, Mo., April, 1841. These theses saved the Saxon Lutheran community from disintegration. Their functions were:

1. To show the relationship of a local church to the universal church.³⁶

2. To show that heterodox and erring churches are still, in a certain sense, *real* and *true* churches.³⁶

3. To find a basis which would justify the existence and organization of the Saxon immigrants.³⁷

* *Ev. Luth. District Synods, Constructed in Accordance with the Principles of the General Synod* [Philadelphia: Miller and Burlock, 1856].

³⁵ J. F. Koesterling, *Auswanderung der sächsischen Lutheraner im Jahre 1838, ihre Niederlassung in Perry Co., Mo., und damit zusammenhängende interessante Nachrichten* (Saint Louis, 1867), pp. 51—52; W. G. Polack, *The Story of C. F. W. Walther* (St. Louis: CPH, 1947), pp. 49, 50.

³⁶ Thesis 3. The name *church*, and in a certain sense the name *real church*, also belongs to such visible societies as are united in the confessions of a falsified faith and therefore are guilty of a partial falling away from the truth, provided they retain in its purity so much of the Word of God and the holy sacraments as is necessary that children of God may thereby be born. When such societies are called true churches, the intention is not to state that they are faithful but merely that they are real churches as opposed to secular societies.

³⁷ Thesis 5 . . . the outward separation of heterodox societies from the orthodox church is not necessarily a separation from the universal Christian church. . . .

Thesis 6(3). Even heterodox societies (*Gemeinschaften*) have church power; even among them the treasures of the church may be validly dispensed, the ministry established, the sacraments validly administered, and the keys of the Kingdom validly exercised.

D. Doctrinal Paragraph of the Constitution
of The Lutheran Church—Missouri
Synod³⁸

Functions as originally conceived:

1. Statement of the optimum (maximum) necessary for identification with the organization.³⁹

Thesis 7: Even heterodox societies (*irrgläubige Gemeinschaften*) are not to be dissolved but reformed.

³⁸ *Die Verfassung der deutschen ev. luth. Synode von Missouri, Ohio und anderen Staaten* (St. Louis: Weber & Olshausen, 1846).

³⁹ Subscription to all the classical Lutheran confessions was the ideal for Walther, who played the leading role in the formulation of the constitution. "There is no doubt that the person who without reservation subscribes to the Unaltered Augsburg Confession cannot reject one single phrase in the other Confessions, inasmuch as these are nothing else than a further development and apology of that which is contained in the Augustana. . . . We believe one of the most important duties of the conference would be just this, to remove the uncertainties from the minds of those brethren who still harbor scruples against the consequent unfolding (*Durchfuehrung*) of the doctrine confessed at Augsburg and, by the grace of God, to lead them to the blessed, happy conviction that the other symbols of our church are *implicite* contained in the Augustana, which they accept." Walther, *Lehre und Wehre*, II, 84 (trans. CTM, XV, 535 f.). The insertion of the Saxon Visitation Articles in the constitution of Old Trinity, Saint Louis, was undoubtedly due to the Saxon background of the members. These articles were not inserted in the synodical constitution. Although many statements were drafted and approved in Walther's lifetime these were not placed in the constitution nor required in the ordination pledge. The Augsburg Confession, as further explained in the classical Lutheran Symbols (of which the Formula is the "capstone," *Lehre und Wehre*, II, 84), was for Walther the norm of the Lutheran faith. "The orthodox church is to be judged principally by the common, orthodox, and public confession to which the members acknowledge themselves to have been pledged and which they profess" (Altenburg Thesis 8). He opposed bringing formulated theses to the Free Lutheran conferences (CTM, XV, 529 to

2. Undoubtedly not a statement of the minimum requirements for fellowship.⁴⁰

563). The fear was expressed in *Lehre und Wehre* (II, 88) that such statements might lead to a party spirit. He opposed making "private writings" a norm: ". . . whenever a controversy arises concerning the question whether a doctrine is *Lutheran*, we must not ask: 'What does this or that "Father" of the Lutheran Church teach in his private writings?' for he also may have fallen into error. On the contrary we must ask: What does the public CONFESSION of the Lutheran Church teach concerning the controverted point? For in her confession our Church has recorded for all times what she believes, teaches, and confesses, for the very reason that no controversy may arise concerning the question what our Lutheran Church believes" (C. F. Walther, *The Controversy Concerning Predestination*, trans. A. Crull [St. Louis: CPH, 1881], p. 5). Walther endorsed Charles Porterfield Krauth's stand on the confessions after 1865 (*Lehre und Wehre*, XXIX, 32).

For a full discussion by Walther on the need for confessional subscription see CTM, XVIII, 241—253.

⁴⁰ Walther also held that those who adhered only to the Augsburg Confession were to be treated as Lutheran. He said: "There are whole Lutheran state churches, like the Swedish and the Danish, which have never officially acknowledged the Formula of Concord and have not required their candidates to subscribe to it, which, nevertheless, were for that reason never suspected by other Lutheran Churches nor denied church fellowship by those churches which subscribed to the whole Formula of Concord. . . . We therefore deem it right and proper not to look with suspicion on those who for the time being declare their adherence to the U. A. C. without reservation, but to extend the hand of brotherhood to them and confer with them, with the conviction that such are *implicite* subscribers to the teachings contained in the other symbols, although perhaps they do not yet know these and for that reason are held by a certain hesitancy." *Der Lutheraner*, XII, 181. Trans. CTM, XV, 540 f.

The above quotation pertains to ecclesiastical fellowship among Lutherans. That Christian fraternity extended beyond organizational boundaries, in the thought of Walther, is shown by such statements as the following: "The Lutheran Church is not limited to those people who from their youth have borne the name 'Lutheran' or

3. Implies use of Scripture and confessions for proclamation, study, norm, and other uses indicated above.

4. Justification for creation of organization to achieve and keep goals implied in statement.

5. Served as guide for subsequent synodical constitutions.⁴¹

E. *Fundamental Principles of Faith and Church Polity*

The *General Council* was organized (1867) on the basis of a statement by C. P. Krauth bearing the above title.⁴²

It pledged its organization to Scripture, the Ecumenical Creeds, the Lutheran Confessions. The functions of these principles were:

1. To witness the generic unity of the Christian church in the General Creeds and

have taken that name later on. To every person who honestly submits to the whole word of God, bears the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world, we extend our hand, regard him also as a fellow believer, as a brother in Christ, as a member of our Church, no matter in what sect he may be concealed and captive" (*Luth. I:5*). "We are not fighting for a specific constituted division which calls itself Lutheran. It is not our goal to bring matters to such a pass that all Christians accept a so-called Lutheran Church polity and Lutheran ceremonies, join a Lutheran Synod, or bind themselves by Lutheran symbols. . . . The object of our struggle is nothing else than the true faith, the pure truth, the unfalsified Gospel, the pure foundation of the Apostles and Prophets." (*Luth. I:100*)

⁴¹ See *Doctrinal Declarations* (St. Louis: CPH, 1957), pp. 3—8.

⁴² *Proceedings of the Convention Held by Representatives from Various Ev. Luth. Synods in the United States and Canada Accepting the Unaltered Augsburg Confession at Reading, Pa., Dec. 12, 13 and 14, A.D. 1866. Also the Opening Sermon by Rev. Prof. M. Loy* (Pittsburgh: 1867.)

the specific unity of pure parts of the Christian church in specific creeds.

2. That Christians, who are in the unity of faith, may know one another as such and may have a visible bond of fellowship.

3. To give distinctive being, political and historical recognition, to the Evangelical Lutheran Church.

4. To make the confessions and creeds a basis for study and proclamation.

5. To give a basis for union to conservative Lutherans.

6. To serve as a basis for negotiation with other Lutherans.

V. SOME SPECIFIC DOCUMENTS

A. *Galesburg Rule*

A name given to a ruling at Galesburg, Ill., 1875, of the General Council in regard to pulpit and altar fellowship.⁴³

The function was to limit Lutheran pulpits and altars to Lutherans.

B. *Schmucker's Fraternal Appeal*

This was an appeal to Protestants and Lutherans to co-operate. It stated the "fundamental doctrinal agreement" for such co-operation.⁴⁴ Its functions:

1. To establish principles which are held in common by Protestants.

2. To indicate separation between Protestants and Romanists.

3. To foster fellowship and co-operation between churches.

⁴³ *Minutes of General Council*, Bakewell C. Marthens; Second Convention, 22—25; Ninth Convention, 17, 38.

⁴⁴ S. S. Schmucker, *Fraternal Appeal to American Churches with a Plan for Catholic Union on Apostolic Principles*, 2d ed., (New York: Taylor G. Dodd, 1839).

C. Washington Declaration

A statement adopted by the United Lutheran Church at its second convention.⁴⁵ Its functions are:

1. Application of doctrines already contained in the confessions to present conditions in the church.
2. Elucidation of the one, holy, catholic, and apostolic church.
3. To show how every church expresses the apostolic character of one holy church.
4. Guidelines for relationship to other bodies.

D. Chicago Theses

Theses adopted by representatives of the Buffalo, Iowa, Missouri, Ohio, and Wisconsin Synods at Chicago, April 15, 1925.⁴⁶ They were accepted by the Buffalo Synod. Their functions were:

1. To express the doctrinal harmony which existed between the synods drafting them, especially on doctrines previously in dispute.
2. To bring about the exercise of fellowship between the bodies concerned.

E. Brief Statement

A statement adopted by the Missouri Synod in 1932.⁴⁷ Its functions were:

⁴⁵ This statement is printed out in full in *Doctrinal Declarations*, pp. 15—23.

⁴⁶ *Chicago Thesen ueber die Bekehrung, Praedestination und andere Lehren, angenommen von Vertretern der Synoden von Buffalo, Iowa, Missouri, Ohio und Wisconsin* (Im Verlag des Komitees, 1925); English translation in *Doctrinal Declarations*, pp. 24—42; *Theologische Quartalschrift* (Milwaukee, Oct. 1929). See *Proceedings of the Missouri Synod*, 1929, pp. 133 ff.

⁴⁷ The official German version is in *CTM*, II, 321—336; the official English translation in *CTM*, II, 401—416. It follows the form of

1. To begin with the *status controversiae* as it existed among Missouri, Ohio, Iowa, Buffalo, and "present the doctrine of the Scriptures and the Lutheran Confessions in the shortest, most simple manner. . . ." (*Proceedings*, 1929, p. 113)

2. To be a positive answer to the negative action on the Chicago Theses.

3. To serve as a basis for union with other bodies.⁴⁸

4. To justify the action taken on the Chicago Theses.

F. Theses of Agreement

These theses were adopted by the faculties of Concordia Seminary, St. Louis, and Wisconsin's faculty at Thiensville in 1932.⁴⁹

Their function was to adjust differences between the Missouri and Wisconsin Synods on church and ministry as these affected excommunication.

Pieper's *Ich Glaube, Darum Rede Ich*, 1897. See *Proceedings of Missouri Synod*, 1929, pp. 110—113; 1952, pp. 154, 155.

⁴⁸ In 1938 the Missouri Synod and the American Lutheran Church accepted the *Brief Statement* and *Declaration* as the doctrinal basis for future Church fellowship (*Proceedings*, 1938, pp. 231—253). In 1941 this action was modified by requesting that the two be combined: "d. In calling for one document, we do not mean to dispense with any doctrinal statement made in our *Brief Statement*—for we believe that it correctly expresses the doctrinal position of our Synod—but we concede that, for the sake of clarification under the present circumstances, some statements need to be more sharply defined or amplified" (*Proceedings*, 1941, p. 302). Later, Synod instructed the Committee on Doctrinal Unity to prepare a new document which would use the "Brief Statement and such other documents as are already in existence" (*Proceedings*, 1947, p. 510).

⁴⁹ *Lutheran Witness*, LI (1932), 224.

G. Doctrinal Affirmation

An attempt by the committees of the American Lutheran Church and the Missouri Synod to combine the *Brief Statement* and *Declaration*.⁵⁰ Proposed function:

To unite the contents of the *Brief Statement* and the *Declaration*.

H. Common Confession

Statement of doctrine adopted by the American Lutheran Church and the Missouri Synod (1950, 1953).⁵¹

⁵⁰ *Proceedings* of Missouri Synod, 1941, pp. 301—303; 1946, p. 378.

⁵¹ *Doctrinal Declarations*, CPH, 1957, pp. 71 to 91; *Proceedings*, 1947, p. 510; 1950, pp. 586, 587.

Its functions:

1. "To arrive ultimately at one document which is Scriptural, clear, concise, unequivocal."⁵²

2. To be the basis for fellowship between Missouri and the ALC.

3. Later it was resolved that the *Common Confession* is

... not to be regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowship with other church bodies.⁵³

4. To relate doctrine to the life and corporate activity of the Church (Part 2).

St. Louis, Mo.

⁵² *Proceedings*, 1941, p. 510.

⁵³ *Proceedings*, 1956, p. 505.

BRIEF STUDIES

NOTES ON THE UNICORN

The translators of the Septuagint encountered a strange animal in certain passages of the Old Testament (Num. 23:22; Deut. 33:17; Job 39:9; Ps. 22:21; 29:6, 92:10; Is. 34:7). These texts referred with some awe to an animal called **אֶרֶב**. There was no indication of the size of the animal or any zoological description. Nor was there even a comparison with a better-known animal. Characteristics of this animal were that it was fierce, fleet, and untractable in every respect. Apparently under the spell of dim recollections of some obscure rumors, the translators of the Septuagint rendered the Hebrew word with *μόνοκερως*, that is unicorn, or rhinoceros. Later translators of the Bible followed this. The Vulgate has *unicornus*; the French Bible *licorne*. Luther translated *Einhorn*.

Later Samuel Bochart and others thought the oryx antelope was meant. This animal, the oryx, called *rim* by the Arabs, was proverbially a formidable enemy both to humans and to other animals of the ancient world. This theory soon collapsed when an animal *rimu* was discovered in Assyrian texts. Fortunately there were pictures on the Assyrian and Babylonian bas reliefs accompanying the text, and zoologists had little trouble in identifying it as the wild ox. It was the *urus* or *aurochs*, the *bos primigenius*, that largest and most formidable wild ox that ever existed.

The *urus* apparently was rather widespread over much of Europe and the Middle East. It was well known in Roman times. There is a reference to it in the Nibelungenlied. In 1555 Conrad Gesner remarked that the *urus* could be found only in Lithuania. At that time there were only about 30 of them alive. By 1602 the herd had shrunk to four. The last survivor was an old female, which

died one day in 1627. It is quite possible that the *urus* was the ancestor of domestic cattle. It is believed that domestication was accomplished in Asia.

Reference to the unicorn first appears in the writings of Ctesias, a Greek historian and one-time physician to the Persian king Artaxerxes II. Ctesias returned from Persia about 398 B.C. and wrote two works. One of these was a book on India which is known to us in the form of a condensed abstract made some 1,300 years later by Photius, patriarch of Constantinople. Part of the abstract runs as follows: "There are in India certain wild asses which are as large as horses and larger. Their bodies are white, their heads dark red, and their eyes dark blue. They have a horn on the forehead which is about a foot and a half in length. The dust filed from this horn is administered in a potion as a protection against deadly draughts. The base of this horn for some two hands' breadth above the brow is pure white. The upper part is sharp and of a vivid crimson, and the remainder or middle portion is black. Those who drink out of these horns made into drinking vessels are not subject, they say, to convulsions, or to the holy disease [epilepsy]. Indeed, they are immune even to poisons if either before or after swallowing such they drink wine, water, or anything else from these beakers." Apparently Ctesias refers to the Indian rhinoceros.

Next to refer to the unicorn is Aelian, who wrote in Greek, although he lived in Italy and was a friend of Pliny the Elder. Aelian spoke of inaccessible mountains in the interior of India and of the strange beasts that could be found there. Among these, he said, one was the unicorn. Apparently he, too, was describing the rhinoceros. Pliny himself refers to the unicorn. He, too,

apparently is referring to the rhinoceros. In both Assyrian and Babylonian bas reliefs the *unus* is shown in strict profile, so strict in fact that only one horn is visible.*

JOHN KLOTZ

TRADITION AS A PROTESTANT PROBLEM

In *Theology Today* (January 1961) Prof. R. M. Brown of Union Theological Seminary (New York) discusses Father George Tavard's recent book *Holy Writ or Holy Church* (New York: Harper's, 1959), which in an expansion of the title the writer calls "The Crisis of the Protestant Reformation." Dr. Brown in his article first gives a summary of the position taken by Father Tavard, then adds a number of comments arising out of the book itself, and lastly stresses some basic issues raised by the book that require renewed Protestant attention. To us the concluding sentences seemed timely and important; we therefore quote them in part.

The fact about the committing of the apostolic witness to writing is the fact that *the text is there* (italics in original). We can distort it, misinterpret it, and twist it, to be sure, and the history of the church is full of sorry examples of how men have done this. But we

can never get quite away with it, for the text remains—to speak its Word more powerfully than our word, to rise up and drown out our voices when we go too far astray from it. It has done this before, and it will do it again. This self-recuperative power of the Word is the secret of renewal in the life of the church. Only as we are ready to concede this priority to the Scriptural witness can we have any hope of transmitting faithfully the apostolic witness. Without the text we would inevitably distort the witness. We do it all the time, and it is the givenness of the text that finally thwarts us in this endeavor. None of this can be guaranteed by human means. There is an "apostolic succession," but it is measured not by the imposition of a certain number of validated hands; it is measured by our fidelity to the apostolic witness, the norm for which is Holy Scripture. Continuity there is, but it is God's and not ours. . . . The Holy Spirit can be indifferent to human channels, even channels guaranteed to possess the proper credentials. He can, as he has done before, raise up children of Abraham out of the most unpromising looking stones. We can never claim that he must use us. We can only hope that we will be used by him.

These statements sum up Dr. Brown's antithesis to erring Protestantism and tradition-bound Romanism, which, as the book of Father Tavard shows, places "Holy Church" above "Holy Writ."

JOHN THEODORE MUELLER

* A more extended treatment of the unicorn legend may be found in Ley, Willy, *The Lungfish, the Dodo, and the Unicorn* (New York: Viking, 1948), pp. 19—34.

HOMILETICS

Outlines on the Old Testament Eisenach Series

By HERBERT E. HOHENSTEIN

THE FIRST SUNDAY AFTER TRINITY

Deut. 6:4-13

Do You Have a Split Personality?

I. *You shouldn't be of two minds about God* (vv. 4, 5)

A. Please notice it is *our* God whom we are to love.

1. For Israel that little word "our" covered and contained all of God's mercy and grace so lavishly and lovingly shown in the past—the Lord's choice of the despised, wretched, and unimportant Hebrews (Deut. 7:6 ff.), His deliverance of Israel from Egypt, His guidance and care for them in the desert, His patience with their grumbings and rebellions.

2. For us this little word "our" sets squarely before us the Gospel. He is indeed our God and our Father. But at what a cost! That we might become His sons, He had to give up His only Son, Christ Jesus, into death and then raise Him from the vainly sealed tomb. By these acts God banishes our sins forever from His sight and mind and adopts us as His forgiven and heaven-bound sons.

B. It is *one* God whom we are to love.

1. The word underscores God's unity. He is not divided. He is not a Dr. Jekyll and Mr. Hyde. What a comfort.

a. For that means God doesn't have moods. He is not very jolly and indulgent one day, and the next day glum and irritable and edgy. No, God doesn't have moods.

b. That means God does not waver in His decisions for you or His gifts to you. "Should

I, or shouldn't I, permit this suffering or temptation? Should I, or shouldn't I, give him pardon this time? He has sinned so often. Should I, or shouldn't I, give him this blessing?" Is this the way God wavers in His decisions for you? By no means, for God is not divided. He does not give grudgingly. His giving is all gift, pure giving, wholehearted giving, without a grudge and without indecision. (James 1:5)

2. The word underscores God's uniqueness. He is unique, in a class by Himself, because He is so forgiving (Ex. 34:6 ff.). This passage underscores the fact that God's grace and pardon are still poured out to thousands. He may punish to the fourth generation, but He will bless to the thousandth.

C. We are to *love* the Lord.

1. This is difficult to do, if not impossible. For how can we love God? He is not like our loved ones. He is not visible, touchable, capable of being talked to face to face. He seems so vague and distant and hidden. Sometimes He's scarcely more than a concept or an idea.

2. We must remember that our love of God is not simply an emotion, a feeling. It is behavior in holy fear and reverence. To love God is to obey Him.

D. We are to love God with *all* of what we have. The emphasis here is upon the word "all": *all* our heart, *all* our soul, *all* our might. No split personality here, no part of you serving God and part of you obeying the devil, no divided heart, no split loyalty, no rent consecration—it's all or nothing.

II. *But of course you do have a split personality*

A. St. Paul says so. He writes that the flesh, that is, our unholy and godless drives and desires, constantly is at war with our spirit, that is, our righteous inclinations, our righteous will, words, and ways.

B. Our own conscience says so. We really don't need St. Paul to tell us that we have a split personality. Conscience constantly reminds us of our divided loyalties between God and goods, of our lukewarm love and holiness and our ardent envy and vengeance.

C. And prosperity is the big culprit (vv. 10-13).

1. This is what God was saying to Israel. "Don't let the prosperity you'll have in Canaan cause you to forget that I am your one and only God. Don't make your beautiful cities, your well-furnished and filled houses, your cisterns, your productive vineyards and olive trees into gods. Be careful that you don't begin to worship and love such idols more than Me, the true God and the Giver of all these blessings.

2. Is prosperity our big culprit? Do our possessions and pleasures cause us to forget that we have only one God, the Giver of all our goods, forget that our goods are not themselves gods? Do we remember that this one true God demands all our love and loyalty and will not share our worship and adoration with other gods?

III. *So what's the solution?*

God's solution — Christ! Christ, who throughout His entire life loved and worshiped and obeyed and adored God with *all* His heart, soul, and might so that this wholehearted loyalty might be counted to our credit. Christ, whose great heart stopped beating for three days and then started again on Easter so we might have pardon for the sin of our split personality. And the

more we ponder and reflect upon this fact, the less split we'll be, the more wholehearted we'll become.

THE SECOND SUNDAY AFTER TRINITY

Prov. 9:1-18

(NOTE: It would be advisable to take this entire chapter as the text. It constitutes a unit, and the first ten verses are rather meaningless without vv. 11-18.)

This Bible chapter sets before us:

Two Dinner Invitations

I. *The first one*

A. It is issued by Wisdom (vv. 1-6). Wisdom is here portrayed as a young woman who has prepared a feast and invites a young man to dine in her home.

1. But what is Wisdom? How would you define it? Is it to be found in a good formal education? To some extent this is true. And yet you and I know many people who are well educated but are still unwise. Is wisdom the result of experience? By all means, and yet there are many aged and experienced people who aren't the least bit wise.

2. Let's look at the Old Testament descriptions of Wisdom.

a. In the first place Wisdom is skill. It is that native or acquired intelligence or shrewdness by which a man performs his tasks skillfully and well. Wisdom for the Hebrew was something primarily practical. It was the ability to do his job well.

b. But it was more. We read in Prov. 4:11: "I have taught you the way of wisdom, I have led you in the paths of uprightness." Here wisdom equals righteousness. And that is why we hear in v. 10 of our text that the reverence of the Lord is the foundation principle of all wisdom. The wise man is the one who has a well-ordered moral and religious life, who fears God more than people and personal sacrifice. How does St. Paul put it in 1 Cor. 13: "If I understand all mysteries

and knowledge but don't have love, I am still a nobody."

c. Finally, wisdom is a person. In our text she is identified as an inviting woman. And then listen to these words in Prov. 8:22-31. Here Wisdom claims to have been present at creation.

d. The similarities between Prov. 8 and John 1 are indeed striking. It is small wonder, then, that St. Paul says of Jesus Christ that He is our Wisdom (1 Cor. 1:30), wisdom in its sublimest and highest sense. For by Jesus we are truly wise unto salvation. By Jesus, who died and rose for us, we know our sins are forgiven and we are headed for heaven. By Jesus, who wrested the poison sac from the cobra of death, we know that we shall not die. By Jesus, who was slain and raised for us, we know God loves us, pardons us, stands by and strengthens us, protects and preserves us, and will one day take us to joy and glory no mind can fathom or tongue can tell. And this is wisdom in its most exalted sense.

B. Wisdom invites to a dinner (v.2). This is typical of the Biblical presentation. Entering God's kingdom is often pictured as partaking of a feast. It is in a feast, of course, that we Christians have deep and close communion with our raised and ruling Lord, the feast of the Holy Sacrament. Or we think of the return of the Prodigal Son. What did the father do when the wayward, repentant boy returned and confessed his sin? Did he make him stay outside and do penance for a while? Did he drag him to the woodshed for a good thrashing? No, he had a great feast prepared. They killed the fatted calf and made merry. This is the way it always is when we return to our forgiving God, saying, "Father, I have sinned. For Jesus' sake and sacrifice, forgive me." There is pardon and the banquet of forgiveness, grace, and love in which we can revel and feast to our heart's content.

C. Wisdom invites the "simple" to her

meal (v.4). The word does not mean a stupid or mentally handicapped person but one who lacks experience and is immature, pliable, and impressionable.

D. She offers some wonderful dishes (vv.6, 11; Prov. 3:13-18). Wisdom offers a long and happy life. And yet we are often unhappy and distressed, and many saints die young. Is it really true that wisdom offers a long and happy life? We must remember that afflictions are a part of God's plan to make us wiser and are therefore one of the highest blessings He could bestow. This is the burden of vv.7-9. The following points should be noted:

1. Only scoffers and wicked people resent correction and discipline (v.7). Scoffers regard reproof as an act of hate toward themselves and therefore respond in kind. We must be on our guard lest we rebuke and chastise people just to hurt them and to justify our own sins or to inflate ourselves. But God is not uncertain of His status. He rebukes and reproves us not in an attempt to undermine us but to build us up. And His discipline should be received in that spirit.

2. Refusing correction is a way of despising one's self. To resent and to rebel against God's correcting hand is to fail to profit by that reproof. Thus we despise ourselves and fail to become the holier and happier people by submitting humbly to God's disciplining hand.

3. The ability to accept correction represents a flexibility necessary to life. The writer of the Proverbs informs us that the person who hardens his neck against correction will suddenly be destroyed, and that without remedy. A tree which refuses to bend is in danger of being broken when the storm comes. A tall building that does not sway in the wind might come tumbling down in the mighty hurricane. Bend, or break.

4. Wise men therefore love correction (v.8) because they realize that discipline is

a treasured proof of God's love. Whom the Lord loves, He chastens. They love such correction because they realize it is of great personal profit. It makes the wise man even wiser. Suffering is God's school where we get an excellent education, where we learn how to bear a bigger crop of holiness (John 15:2). In suffering the gold of our faith is purified and made even more precious.

E. Wisdom also gives one insight (v. 6), that is, the ability to discern and distinguish between right and wrong. And how often haven't we struggled and puzzled over the right thing to say or do at a given moment, at a critical juncture! What we needed was insight. And insight is what we receive at the banquet table of Wisdom.

II. *The second one*

A. It is issued by a foolish, loud, and lewd woman, a prostitute (v. 13). The word for foolish here means thick, dull, a person who is so stupid as to be insensible to moral truth. Folly is here pictured as a harlot whose charm seduces the immature young man. Folly is physically alluring and appealing to the lust of the eyes and the desires of the flesh. How hard it is to turn down this harlot's invitation! For what she offers appeals so to natural appetites and instincts.

B. She, too, offers a big spread (vv. 16-17).

1. "Stolen water is sweet." For some reason the forbidden act has an added zest because we like to think we are independent when we flout convention and law, while we are really only slaves to our own passions.

2. "Bread eaten in secret is pleasant." We think we have gotten by with something, that we have put something over on people, yes, even on the Almighty. No one knows or cares; therefore it must be all right, and we won't have to pay for it.

3. The bread offered at Folly's table and in her lap may be sweet in the eating, but, oh, what a bitter aftertaste (v. 18)! Wisdom

leads to the fuller life, to eternal life. Folly ends only in death. Take the short view, and you'll take the invitation of Folly. Take the long view, the eternal view, and you'll accept Wisdom's invitation.

But this side of the grave you'll always have two dinner invitations. Which one will you choose? Think of your dying Lord, and you'll have but one choice.

THE THIRD SUNDAY AFTER TRINITY

Is. 12:1-6

We all like to sing. Therefore let's join in:

A Song by the Well

I. *Israel's song* (v. 3)

The poet had often heard the village maidens break into sweet and happy song as they drew their water from the village wells. It is significant that in the simple forms of social life singing is associated with labor.

B. This is what they drew from those wells—salvation. In v. 2 the poet indicates that God Himself is the Salvation of His people. The picture apparently is this: As the poet viewed the singing maidens lift their buckets of water from the well, he thought: This is a wonderful picture for our whole nation. We Israelites are those happy, singing girls, again and again drawing upon our Savior God for rescue from every adversity and affliction. God is our Well. From Him we lift the water of life and pardon and deliverance from every sorrow, and He will never fail us. He will never run dry.

C. This is what those Hebrew maidens sang at those wells:

1. A song to the Lord (vv. 1, 2).

a. About His anger (v. 1). The Hebrew here indicates that the poet was thinking about God's anger as he praised Him. God's wrath always gives way to such rich consolation. The poet of Psalm 30 writes that God's

anger is always only for a moment while His favor lasts for a lifetime. And again we think of the words of Isaiah: "For a brief moment I forsook you, but with great compassion will I gather you. In overflowing wrath for a moment I hid My face from you, but with everlasting love will I have compassion on you, says the Lord, your Redeemer." Our agonies may last months and years. But His comfort and consolations outweigh and outstrip our present sorrows to the point of no comparison.

b. For His salvation (v. 2). It is interesting to note that these are precisely the same words the Hebrews sang at the Red Sea after their miraculous rescue from Pharaoh's pursuing armies. For the ancient Israelite salvation was often linked to this great saving act. In this act God became Israel's Savior, and because of this act the people were confident no strait could ever be so narrow and no distress so deep that they would be beyond the rescuing reach of the Lord, their Savior. For hadn't God parted the waters of the Red Sea for them and then closed those watery walls over the pursuing Egyptians? And surely no present strait could be worse than that past one from which the Lord delivered the fathers. Therefore sing, for salvation will be ours even in this present sorrow.

c. For His strength (v. 2). These Israelites had learned the vital lesson (Deut. 8) that both suffering and prosperity have but one purpose: to teach man the lesson of complete dependence upon God, to teach people to lean and to count upon God for everything. When we are whole and happy we must remember God, not our brain or brawn, is responsible for all our blessings. And when we're starving for joy and absolutely miserable, then we remember God has taken us into this wilderness of affliction to teach us that He alone is the God we must lean on and love.

2. A song to one another (vv. 3-6). This is what they sang:

a. Call upon God's name. This is a familiar phrase in the Bible and apparently refers to individual and group worship. Here the phrase obviously involves two things: praising God and making Him known among the nations (v. 4). To call upon God's name is not first and foremost to ask Him for anything, to try to get something out of Him; rather it is to give Him something, praise for all of His benefits, and then to tell how great and good and saving He has been to you.

b. The Holy One is great in your midst (v. 6). Why is God great? Because His love triumphs over His wrath (Hos. 11:8, 9) and won't let Him abandon His beloved Israel. And why? Because He is God and not a man, the Holy One in our midst. God's greatness is His grace. It's His salvation and His pardon that should cause us to shake our heads in amazement when we think about God.

II *This is our song by the well*

A. We, too, have our well. It is not made up of bricks and stones but of flesh and blood, for Christ Jesus is the Well. From Him we draw the water of life and pardon and the sureness of heaven. Christ Jesus was parched and racked with thirst on the cross that God might pardon our constant and overpowering thirst for evil. Christ Jesus came back from the dead with the refreshing news: "I am the Resurrection and the Life. He who lives and believes in me shall never die." And this well of Christ will never run dry no matter how frequently we draw upon it. In fact, the more we draw, the more water there is.

B. We, too, must sing by our well.

1. A song to God.

a. For His salvation. The Israelite was confident God would eventually deliver him from every distress because of the great redemption typified by the rescue at the Red Sea. And we, too, have that same confidence. We go back to a rescue on a hill and in a garden. For on the hill of Golgotha Jesus

died to deliver us from our sin, and in a garden He rent His grave to bring us relief from the clutch of death. This is the rescue to which we return in every adversity for the sure proof of God's eventual deliverance. Christ's death and resurrection mark the beginning of the end for sorrow and death. They live now on borrowed time until Jesus returns to abolish them.

b. For His strength. Of course, it is impossible for us to confess that the Lord is our Strength unless we are willing to stop saying, "I did this," or "I did that," or "I'm going to do this," or "I'm going to do that." Rather we ought to say, "By God's grace I did this," and, "If God wills, I'll do that." How does St. James picture our life? It is like a thin and curling wisp of smoke hanging in the air for but a brief moment.

2. A song to one another. And this is what we sing:

a. Call upon God's name. How we need to remind one another that we are to lift our arms in praise to God instead of trying to twist His arm by our prayers and thus force Him to give us only what we want. How we need to remind one another that our chief goal in life is to bring people to the Well, to join them to Christ by the invitation of our lips and above all by the invitation of our lives of love.

b. The Holy One is great in our midst. And how we need to sing this to one another! It ought not to be mysterious and senseless or unsearchable or unfair or loveless, but great is God in our midst, great because He never tires of forgiving us and loving us. This is our song by the well.

THE FOURTH SUNDAY AFTER TRINITY

ISAIAH 65:17-25

"Daddy, look at me!" How often doesn't a small child shout those words to his father as he performs some feat which he's sure

merits attention and praise. This morning it is the father who shouts these words to the children. It is God who says to us:

Look at Me

I. *As I create new heavens and a new earth* (v. 17)

A. Now let's be literal about this. God doesn't say: "This new heavens and earth won't really be made up of touchable matter. These won't be heavens and earth as you now know them with sparkling stars and trees and flowers and lakes and oceans and birds and beasts and real flesh-and-blood people." We may be inclined to think of the world to come as an immaterial place, a matterless abode where only bodily spirits flit about. But this new heavens and earth are described much like the original creation before sin intruded.

B. There will be a blessed amnesia in this new creation (v. 17). You know, of course, what these former things are. They are described for us in Rev. 21:4. In this passage the former things refer to tears and death and crying and pain. This is one state of amnesia we should look forward to. And God assures us in the Gospel that we shall one day experience this amnesia, this forgetting of all our present sorrows. In the Lord's Supper we partake of Jesus, whom God forgot about on the cross that He might never remember our sins. We remember God's blessed amnesia of our sins is our pledge of one day enjoying the glad amnesia of the new creation, the forgetting of every earthly distress.

C. This amnesia will not be a foolish and unrealistic refusal to face up to the grim facts of life; evil will actually cease to exist.

1. There will be no more weeping or cries of distress (v. 19). Think of it. The moment we leap out of our last resting place on the Last Day we immediately lay sorrow to rest, and there won't be any tears at this funeral.

2. There will be no more death (v. 20). In Isaiah 25 the prophet pictures the

world to come as a big banquet. At this meal God, too, will do some eating, and one of the dishes He devours will be death itself. He will swallow up death in victory, writes Isaiah. He will? He has, in the resurrection of Jesus. At least that's when God took the first bite out of death. And that first bite is our blessed proof and assurance that the Last Day will bring the complete and eternal devouring of death by God.

3. There will be no more war (vv. 21, 22).

a. For Israel these words meant no more conquest or captivity by foreign nations. They would live in the houses they built and eat the grain they sowed, and not their conquering foes. Their lives would be long like an aged oak or olive tree, and they would see and enjoy the fruit of their labors.

b. And for us the worst war of all will be over, the war inside us between our noble and unholy passions, those feuds between fussing relatives that bring such hurt and heartache, the rents in Christendom that split brother from brother, the hot and cold conflicts between the nations, all these will be gone for good in the new creation. And did we hear that Israel in its untroubled and peaceful existence would live long like a tree? Well, we by a tree shall live forever, by the tree of the cross on which the Lord Jesus died to free us from our sins.

4. There will be no more silent God (v. 24).

a. For Israel this meant the sleeping arm of God would sleep no longer (Is. 51:9 ff.). For Israel this meant that there would be no more famine. (Amos 8:11)

b. For us these words mean the same.

aa. No more sleeping arm. No more of those miserable moments when we're sure God's rescuing arm has gone to sleep and we're wondering if it will ever wake up and

deliver us before we are asleep in death. In the meantime, remember the time God's arm wasn't sleeping, when Jesus died and rose for our salvation. That's when God bared His arm to bring us eternal joy, to bring us release from every misery. And this baring of God's arm in Christ's death and resurrection is our guarantee that God's arm isn't really sleeping at all but is quite active, shaping and controlling all of our miseries for our temporal and eternal profit.

bb. No more famine.

5. There will be no more hostile creation (v. 25). Now there is plenty of disharmony in creation. Animals fight and kill one another as well as men. It won't be like this in the new creation. Not only will lions and lambs get along, so will lions and people. In fact, Isaiah tells us in the 11th chapter of his prophecy that in the world to come children will have wolves and lions and leopards as pets. For you see, the thing that now causes the disharmony between beasts and beasts, and between beasts and men, namely, sin, will be gone for good.

II. *Look at Me, shouts God, creating new heavens and a new earth*

But we immediately ask: God, are You really doing this? We don't see anything now but an old creation full of sin and pain and death. God, are You already at work on the project? Yes, He replies. I've already started. The proof of it is in the life, death, and resurrection of Jesus Christ. We recall it was on the first day that God called forth light out of darkness. And even so St. Paul tells us that God has created light in the face of Jesus Christ. Christ is simply the first day of God's second creative activity. He is the proof that the new heavens and the new earth are just around the corner.

Richmond Heights, Mo.

THEOLOGICAL OBSERVER

BASIC PRINCIPLES OF SYSTEMATIC THEOLOGY

In the *Anglican Theological Review* (January 1961) Prof. C. E. Hopkins of the Episcopal Divinity School in Philadelphia discusses the meaning of systematic theology, with the special question in mind where Dr. Tillich belongs with respect to it. We quote a few striking statements to illustrate the writer's "basic principles": "The systematic theologian produces a theologically oriented, systematic world view. He is a philosopher secondarily, but a theologian primarily. In his system theology is the master, and philosophy the servant."—"We do not mean merely a world view as illuminated by certain random dogmas of Christianity. We also mean a world view as organized around a system of dogmas taken in some kind of order and exhibited in something like a complete whole. . . . While not every dogmatic theologian is a systematic theologian, nevertheless, by this criterion every systematic theologian is a dogmatic theologian."—"Not only must systematic theology serve the church to keep her corporately away from erratic positions; it must also serve the individual believer in making clear to him what is specific about Christian belief in contrast with that which is a mere change in the common world view."—"In so far as systematic theology is also a human endeavor, it too makes a genuine contribution when it retains its own discipline distinctly. In so far as it is a God-directed action it will speak not only with the time but to the time. It will have a good influence upon the church, and what it has to say will be identifiable with the message of Scripture."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Geneva.—Crowning a year of negotiations, the Imperial Government of Ethiopia

has signed a contract authorizing the Lutheran World Federation to establish a powerful Christian radio center in Addis Ababa, it was announced at LWF headquarters here. The document, which will serve as both a franchise and a broadcasting license, was signed at the Ethiopian capital on Feb. 15, it was reported by Dr. Arne Sovik, director of the LWF's Department of World Mission. Final definition of the terms under which the radio project is to be carried out clears the way for the LWF Broadcasting Service to call for bids on construction and equipment of the program studios, administrative offices, transmitters, and staff residences.

Spokesmen of the service were not prepared to state when the station would begin functioning. Unofficially, however, it was anticipated that a one-kilowatt experimental transmitter might be habilitated by next August, with at least one of two 100-kw transmitters on the air late in 1962.

Establishment of the station is expected to involve a capital cost of about one million dollars. Religious and cultural programs, prepared in a chain of production studios located in scattered countries, are to be beamed to all parts of Africa, the Near East, and southern Asia.

Geneva.—A \$150 prize for the best new explanation of Martin Luther's Small Catechism, suitable for instruction purposes in Asia or Africa, was offered here by the Department of World Mission of the Lutheran World Federation. Dr. Arne Sovik, director of the department, announced that its annual writing competition this year will concern the textbook use of the shortest and simplest of world Lutheranism's confessional writings—the 431-year-old catechism which has been translated into scores of languages and used to instruct millions for church membership.

"One of the acute problems confronting pastors and other workers in the churches in

Asia and Africa," he said, "is the necessity to explain the Church's catechism not simply in the language and thought patterns of the West or of a century ago, but in such a way as to speak to catechumens against the background of their own heritage and present-day situation."

Dr. Sovik stated that "any person or group of persons"—nationals, missionaries and others—"with first-hand experience in Christian education in Africa or Asia is eligible to compete" for the first prize and for two others of \$100 and \$50. He explained that entries should not be "an essay on the theory or methods of catechetical instruction" but rather should "provide explanatory material for the use either of the catechetical teacher or his students or both." It may include illustrative material in the form of learning devices, stories and charts.

Those interested in competing were advised to request a copy of the contest rules from the LWF Department of World Mission at 17 route de Malagnou, Geneva. Deadline for the mailing of entries is Jan. 31, 1962.

Geneva.—Relations between Roman Catholics and Protestants in Latin America have begun to improve and give hope of continuing in that direction, according to the director of the Lutheran World Federation's Committee on Latin America. An important factor in this "change of climate" has been the call of Pope John XXIII for an "ecumenical council" and contact with "separated brethren," said the LWF official, Dr. Stewart W. Herman. He expressed views on the matter at stops on an official visit to several European countries and upon his return to his office in New York.

Two other factors he cited were related to the ways that Latin American affairs have been affected by the rise to power of the Cuban leader Fidel Castro. They were, on the one hand, the continentwide social revolution with which Castro has indentified himself

and, on the other, his "alliance with Communism."

At the same time, he said, "the events in Cuba . . . have had quite an effect" on the Latin American churches' growing appreciation of the challenge they face in changing social conditions. "If developments are to be an evolution and not a revolution, the churches have to assume their responsibility," Dr. Herman said in an interview with the Copenhagen Christian daily *Kristeligt Dagblad*.

"This means that the Roman Catholic and Protestant churches, if they cannot actually work together, must at least be able to work side by side and on speaking terms with each other." Meanwhile, he added, "Lutheran churches have as much freedom as they can desire for their work" in Latin America.

At New York upon his return, Dr. Herman mentioned Colombia particularly as a country showing a "change of climate" between Roman Catholics and Protestants. "The most important reason for this . . . is undoubtedly the change of government," he said. "But another important reason is the Pope's call for a council and contact with 'separated brethren.'"

"Still another important reason is the embarrassment to the Roman Catholic Church caused by widespread attention given to incidents of deliberate persecution. Last but not least, Castro's alliance with Communism seems to call for a united Christian front."

The LWF official said that when he visited Colombia in December "a first-page photograph in one of Bogota's leading dailies showed priests and pastors sitting down to discuss differences of religious faith before a crowd of 5,000 in Cali." A few years ago, he asserted, "such a meeting would have been not only impossible but inconceivable."

During his visit to Europe Dr. Herman conferred in Switzerland with fellow LWF executives, met at Fulda with a consultative committee of German churches and Protes-

tant agencies interested in Latin America, and then held discussions at four Scandinavian capitals aimed at strengthening the Nordic Lutheran ministry in Latin America.

His talks in the northern countries were mainly with leaders of Lutheran seamen's missions concerning joint action in Central and South American ports and with officials of LWF national committees respecting support for the work of which Dr. Herman is director.

Geneva.—India's largest Lutheran church body, which functions in the Telugu-speaking area in the southeastern part of that country, has elected new officers.

The Rev. T. Krupadanam has been named to succeed Dr. A. N. Gopal as the president of the 265,000-member Andhra Evangelical Lutheran Church. Dr. Gopal had held the office since 1958 and was previously president from 1950 to 1954.

The Andhra Church, which developed from ULCA mission activity dating back to 1842, is now an "affiliated Church" of the latter body. It has five regional synods and 2,300 local congregations.

Montevideo, Uruguay.—A Lutheran church that will stand almost on the boundary line between this country and Brazil is being built in the center of the twin towns of Rivera and Livramento. Ground for the construction was broken in September. The Lutheran work in this country is a mission undertaking of the Augustana Lutheran Church of North America, with the United Lutheran Church in America co-operating.

Minneapolis, Minn.—The American Lutheran Church has decided to drop its capital "T" in popular usage of the name. Henceforth, the new denomination of 2,258,000 members will be referred to as the American Lutheran Church and will be abbreviated as "ALC" instead of "TALC" or "The ALC," by common consent of the various publications of the church.

In the future the former American Lu-

theran Church will be designated as "the former ALC" or "the old ALC" to distinguish the two bodies.

Detroit, Mich.—A political candidate's religious faith is a "valid concern" of voters and should receive consideration along with other qualifications for office, it was asserted here by the National Lutheran Council. The NLC's position was outlined in a special postelection study on "Religious Faith as a Factor in American Elections" which was approved at the co-operative agency's 43d annual meeting here. The statement was recommended to NLC participating church bodies and "to other interested persons" as being worthy of "serious study and deliberate discussions."

The study was proposed last year by the council's Social Trends Committee, and a three-member committee was named to consider the question. The committee's conclusions, however, were not announced until after the recent election because of concern over the appropriateness of a pre-election statement on the issue.

In approving the brief document, the council—which represents six Lutheran bodies with some 5,500,000 members—noted that the religious issue "received a great deal of attention" in the presidential election in spite of efforts to keep it out of the campaign.

Political analysts, it was pointed out, "have affirmed that the religious affiliation of candidates and of voters was among a number of major factors determining the outcome of the election." And since the election, it said, "much confusion and sharp difference of opinion regarding the religious issue exist within the Christian community," and "the religious affiliation of candidates will continue to be a factor affecting the voting of many citizens in future elections."

The statement was presented by Milton V. Burgess, Martinsburg, Pa., weekly newspaper editor and an NLC councilor, who was chairman of the three-member committee.

The other members were Dr. Donald R. Heiges, dean of Chicago Lutheran Theological Seminary at Maywood, Ill., and Dr. O. H. Hove, former Evangelical Lutheran Church secretary and public relations director now supervising an old people's home in Minot, N. Dak.

The main conclusion reached by the committee was that the religious affiliation of a candidate "is a valid concern of the voter."

"But it has to be balanced," it said, "against all the qualifications of this candidate and the other candidates and should not be taken out of the context of the total political situation in which the voter has to make his decision."

"This places the responsibility exactly where it belongs," Mr. Burgess commented in presenting the statement. "No church or any other group has a right to tell an individual how to vote."

The statement said that a candidate "in a democratic order . . . ought not to be opposed merely on the grounds of his religious affiliation without regard to his record or to his other qualifications." Such personal qualities as integrity, courage, wisdom and understanding, it added, "are essential for a candidate to deserve the support of church people," and his past record and that of his party should also be taken into account.

"Unless we are prepared to grant that religion, and in particular the Christian faith, is irrelevant to public life in the United States," it was said, "it will have to be admitted that the religious faith of any person will influence his private and public conduct to some extent."

Efforts to disclaim completely all relevancy of religious convictions to political life was called "regrettable" by the committee. "Such disclaimers," it said, "are a danger sign since they reveal that the 'image' of the church in the American mind is such as to make religion essentially irrelevant in those areas where the important decisions of our time are made."

Pointing out that a "multitude of pres-

ures" are exerted in the conduct of public affairs, the committee said, "It is naive to assume that a public officer's conduct of his public office would be exclusively determined by such religious loyalties."

Also termed "regrettable" was the fact that "some church people show concern about the qualifications of candidates only when high federal office is involved." State and local elections and primaries often are "just as important" in deciding policies and leadership in government, the committee said.

Washington, D. C. — Senator Warren C. Magnuson (D., Wash.) has introduced a bill to place religious activities at West Point under the Chaplains Branch of the U.S. Army, similar to what is now in effect at the other service academies.

Several Lutheran groups, over the past ten years, have endorsed proposals to discontinue civilian chaplains at West Point. These have included the National Lutheran Council, The Lutheran Church — Missouri Synod, the United Lutheran Church in America, and the former Evangelical Lutheran Church, now a part of the American Lutheran Church.

Senator Magnuson's bill calls for a repeal of the act of Feb. 18, 1896, which provides for a chaplain for the military academy. He introduced a similar bill in the last Congress; however, it was not acted upon.

West Point is the only one of four U.S. military academies where civilians serve as chaplains. The chaplains of the Naval Academy at Annapolis, Md., the Air Force Academy at Colorado Springs, Colo., and the Coast Guard Academy at New London, Conn., are commissioned officers of the Navy or Air Force Chaplain services.

Mr. Magnuson's bill was referred to the Senate Committee on Armed Services.

Washington, D. C. — National Lutheran Council opposition to government aid for nonpublic elementary and secondary schools was brought to attention in a statement issued here at a meeting of the Council's Division

of Public Relations. Members of the division committee, in session March 8 and 9, took note of current proposals to make loans or grants available to private and parochial elementary and secondary schools and pointed out that the NLC at its annual meeting in February 1960 had gone on record against similar proposals then being considered in Congress.

The NLC resolution stated:

"Resolved, That the National Lutheran Council views with concern the proposal made in connection with legislation currently made in the Congress which would authorize loans to non-public elementary and secondary schools for the construction of school buildings, on the basis that:

"a) Such government aid previously given to colleges and universities operated by religious groups has been considered by many as a borderline practice in proper relation between church and state, but government aid for the construction of church-operated schools at the elementary and secondary level is clearly a form of tax support for sectarian instruction; and

"b) The availability of such aid to non-public schools would facilitate with public funds the establishment of racially segregated private schools as an alternative to integration in the public schools."

"It is clear from this resolution," said Dr. Philip A. Johnson, NLC public relations secretary, "that the Council stands in opposition to the proposals now being advocated which would authorize loans or grants to non-public elementary and secondary schools. While advocating the right of any religious group to establish and maintain its own schools, it should be emphatically emphasized that the existence of such schools does not in any way constitute a claim on public funds either for grants or loans or for salaries of teachers and administrators. Obviously the extension of public grants or credits to private or parochial schools would raise grave

questions of constitutionality, since it would clearly be a form of tax support for sectarian instruction."

"It would also constitute an invitation to sectarian groups to expand their schools beyond their ability to support them, and would encourage other groups to establish schools either for sectarian instruction or to preserve racial segregation, thereby also weakening our traditional American public school system."

"Therefore, any bills or amendments in the Congress which would authorize public funds for non-public primary or secondary education would not be in the best interest of our nation."

The NLC action last year was prompted by Senate consideration of an amendment to an education aid bill which would have granted construction assistance to private and parochial elementary and secondary schools. The amendment was defeated before the NLC's annual meeting adjourned; however, Lutheran leaders expressed concern that similar measures would again be introduced.

Stuttgart, Germany.— Ways to keep track of German Lutherans who emigrate overseas were explored during an 11-day visit to this country on behalf of the Lutheran World Federation Department of World Service by the department's senior representative in Austria, the Rev. Eugene Ries.

It has been estimated that some 36,000 Lutherans emigrate abroad from Germany each year. Half of these go to the United States, a third to Canada, 5,000 to Australia, and the other 1,000 to other countries.

Since pastors of this country's very large congregations cannot keep well informed on their parishioners who emigrate, part of Pastor Ries' task was to look into other possible channels for getting such names and addresses.

To this end he visited consulates and shipping agencies in Hamburg, Bremen, Frankfurt, Berlin, and Munich, besides conferring

with church leaders in those cities and in Hannover.

Ngaoundere, Cameroun.—A constitution for a united Lutheran Church in this new West African republic was adopted at a general synod meeting here. The church will embrace nearly 9,000 Christians now affiliated with the Sudan Mission of The American Lutheran Church and some 4,000 related to the Cameroun mission of the Norwegian Missionary Society.

A leader of the American mission said the new united body is to be "a self-governing church recognized by the Cameroun government." The two missions have been collaborating in medical work here for a number of years, and in the past two years they have opened a joint normal school and a joint theological seminary.

Geneva.—Lutheran and Reformed churches of France are currently studying two new draft documents on ordination with a view to their possible joint adoption, a periodical of the World Presbyterian Alliance reported here.

The documents are a set of six theses on the meaning of ordination and a draft liturgy for consecration of new ministers. The quarterly bulletin of the alliance's department of theology published full texts of both in translations that Editor Lewis S. Mudge said were "to our knowledge the first to be made into English."

Mr. Mudge, who is secretary of the department of theology, said the documents were submitted in 1960 "for discussion during 1960-61" by the legislative bodies of France's two Lutheran and two Reformed church bodies.

The Evangelical Lutheran Church of France and the Church of the Augsburg Confession of Alsace and Lorraine are both member bodies of the Lutheran World Federation. The Reformed have parallel churches, one serving Alsace and Lorraine and the other the rest of France.

The six theses which the four bodies have received "as a basis for discussion" were drafted by Lutheran Pastor Albert Greiner and Reformed Pastor Jean Bosc. Pastor Greiner is general secretary of the *Mission Interieure* of the Lutheran Church of France at Paris.

"Taken as a whole," Mr. Mudge said, "the theses strive to maintain the importance of God's initiative, the conviction that what is done in ordination is already done by God, and that the church submit herself to and recognize, in term of her order, what God has accomplished."

As for the ordination liturgy, he pointed out that the candidates' vows "include an explicit commitment to a daily discipline of prayer and meditation, a vow to hold as secret information received in the course of counseling, and a vow to make the fullest possible use of the ministries to which God has called the members of the parish."

"These are points which seldom, if ever, are found among the ordination vows required in English-speaking Reformed churches," Mr. Mudge commented. (An observer here said the same remark would apply to English-speaking Lutheran churches.)

Two other points respecting the liturgy were noted by the bulletin editor:

1. "The issue of the 'indelibility' of orders is avoided by the implication that the ministry means active discharge of the ministerial office and the suggestion that this is a commitment undertaken for life."

"The idea of life commitment, however, does not appear among the vows but in the preamble."

2. "It is assumed in the language of this service that the candidate's specific commitment to the church's Confession of Faith has preceded the ceremony of ordination itself." Such a declaration is referred to in the preamble, but in the vows themselves is only a general mention of "the faith of the church whose servant you are to be."

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

AUS DER WELT DER REFORMATION.

By Fritz Blanke. Zurich: Zwingli Verlag, 1960. 112 pages. Cloth. Sw. Fr. 14.50.

The Zwingli Verlag published five essays by Fritz Blanke with a list of his published works to celebrate the author's 60th birthday. One essay deals with Zwingli's judgment of himself—the author concludes that Zwingli regarded himself of worth only in relationship to the execution of his service to God. A second essay appraises Calvin's judgment of Zwingli—Calvin called Zwingli "a faithful servant of Christ." The third and fourth essays have the Anabaptists as their subject. The relationship between the Reformation and Anabaptism is definite and decisive in Blanke's interpretation; the Spiritualists are the heirs of Medieval movements, he says. The Münster episode is the topic of the third essay; the fifth essay has as its topic "Reformation und Alkoholismus," in view of the fact that the consumption of beer and wine—especially beer in Germany—was very great in the 16th century. Blanke's scholarship, which duly tempers his liking for Zwingli, is evident throughout these essays.

CARL S. MEYER

DIE THEOLOGIE DER SCHÖPFUNG BEI LUTHER. By David Löfgren. Göttingen: Vandenhoeck & Ruprecht, 1960. 335 pages. Paper, DM 27.00; cloth, DM 30.00.

This is an important book. Its chief value, as the reviewer sees it, appears in its emphasis on the unity of the Apostles' Creed in Luther's theology. In each of the three articles Luther sees a creative act of God.

Following the Lundensian method of Lu-

ther study and research, the author has selected a single topic as the center of a more extensive and comprehensive area of Luther's world of thought. In this book the center is Luther's understanding of the *creatio ex nihilo*. This takes the author far beyond Gen. 1:1, as indeed it should. In fact, it takes him from the first day of creation to the last day of the earth. It includes the creation and the preservation of life, man's fall and death, his redemption and regeneration, and the final *creatio ex nihilo* of the new heaven and earth.

It will be interesting to see what critics of the Lundensian method, as well as the scholars who prefer the historical approach to that of systematic theology in the study of Luther, will have to say in reply to Löfgren. But whatever their verdict may be, all will have to concede that this is a solid piece of scholarship, well documented and, fortunately, supplied with helpful *indices personarum, rerum, et locorum*. Any scholar who desires to pursue this particular study of Luther's theology further will be aided by ten pages of closely printed bibliography.

L. W. SPITZ

GOSPEL AND MYTH IN THE THOUGHT OF RUDOLF BULTMANN.

By Giovanni Miegge. Translated by Stephen Neill. Richmond: John Knox Press, 1960. viii + 152 pages. Cloth. \$4.00.

Miegge, professor of Church History at the Waldensian Theological Seminary in Rome, offers us here a very helpful guide to understanding the thoughts and concerns of Rudolf Bultmann.

Like other critics of Bultmann the author

attacks his basic definition of myth. Not only is it too broad, Miegge says, but it is wrong. Bultmann says that myth sets forth that which is divine in human terms. This, replies Miegge, is precisely what the Bible does, but this is not myth. Myth is rather the product of religious imagination; it is the setting forth of the human in divine terms, as Karl Barth has pointed out. Myth therefore cannot belong to Christianity, but only to a false religion of "human desires and values raised to the divine." It is Christianity, it is the incarnation, the fact that God comes into time, which pronounces judgment on all myths. Miegge draws heavily in this entire discussion from Gustav Stählin's excellent article on "myth" in Kittel's *Theologisches Wörterbuch*.

It is of course true that many modern theologians (like Thielicke) recognize mythology in the New Testament, but by this they mean pure symbol, and thus, as Bultmann would charge, they have robbed myth of its true character. However, Miegge counters, Bultmann himself does this very thing; he too would not attribute a purely ingenuous naïveté to the apostles, but seems to imply that the "myths" in the New Testament are not really myths in the sense of being nothing but myths. Rather they are symbols of a faith which in reality is not mythological. At least the so-called religio-historical school seems to be going in this direction.

Miegge's most severe criticism of Bultmann is centered in the latter's subjectivism. By making the "eschatological event" not really Christ but the earliest Christian community and its faith Bultmann tends to reduce Christology to a doctrine of the church, and for the $\alpha\mu\alpha\varsigma$ and $\epsilon\varphi\alpha\tau\alpha\varsigma$ of the New Testament he has substituted his man-centered, psychological, continuing, existential concern. This may not be Bultmann's intention, Miegge admits, but is surely the result of Bultmann's critical approach.

ROBERT D. PREUS

CHRISTUS UND DIE PHARISÄER: EXEGETISCHE UNTERSUCHUNG ÜBER GRUND UND VERLAUF DER AUS-EINANDERSETZUNGEN. By Wolfgang Beilner. Vienna: Verlag Herder, 1959. xi + 271 pages. Paper. DM 27.00.

This book provides the reader with a careful examination of all passages in the four gospels in which the Pharisees are explicitly mentioned or in which their involvement may be inferred.

The tone in which the author writes is courageous. Wrede, Dibelius, and Bultmann absorb some hard blows, but we doubt whether the author's confidence in the fidelity of oral tradition will be generally shared. In connection with Mark 12:28-34 and parallels Beilner enters into the question of inspiration and observes that inspiration insures absolute historical accuracy in those cases where the holy writers are specifically concerned about such fidelity to the circumstances. But in the case of the passage under discussion "this does not appear to be the case" (p. 134). What the criteria are for establishing the attitude of a sacred writer toward his data in a given moment is not stated.

The lengthy bibliography displays a broad acquaintance with the subject. The painstaking analysis of individual Scripture texts reflects close familiarity with the books and articles mentioned.

FREDERICK W. DANKER

AN IMMANUEL KANT READER. Edited by Raymond B. Blakney. New York: Harper and Brothers, 1960. xviii + 290 pages. Cloth. \$5.00.

There are few Kantians or Neo-Kantians around any more. But the influence of Immanuel Kant is still clearly discernible today, and that especially in theological circles. Modern theologians' aversion to natural and rational theology, their distinction between history and superhistory, between the em-

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pirical and the real, and many other generally assumed categories are clearly Kantian in origin. Therefore a book like Blakney's is a welcome help to understand not only Kant but also the background to much that is being said today. Blakney's arrangement of material seems to be quite useful. After introductory statements he offers brief translations from significant portions of Kant's major works. These selections deal primarily with Kant's metaphysics, epistemology, and ethical theory.

ROBERT D. PREUS

CALVIN'S CALVINISM. 1. THE ETERNAL PREDESTINATION OF GOD. 2. THE SECRET PROVIDENCE OF GOD. By John Calvin. Translated by Henry Cole. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 350 pages. Cloth. \$3.50.

Although Calvin from the very beginning of his career makes his position quite clear on the subject of predestination and election, attacks against his teaching throughout his life made it necessary for him to produce several lengthy treatises on the subject. Two of these works, written against Albert Pighius and against a certain "worthless calumniator," are included in this volume.

It becomes clear in reading these two works that Calvin does not offer the simple, stark doctrine of predestination which has been attributed to him. It is perhaps correct to say that the emphatic conclusion of a double predestination is more the position of Calvin's followers and enemies than of Calvin himself. Our condemnation lies wholly in ourselves, he says. The wicked are lost because they *must* sin, being essentially depraved by their birth in sin. But although there is a definite decree of reprobation, it does not follow that the wicked sinned by constraint; but the wicked sinned willingly and knowingly and for this reason are lost. God is not the author of the Fall. Like Augustine, Calvin teaches that the Fall occurred against God's will, although perforce it did

not happen without His will. However, the reprobation of the lost is a mystery hidden in God according to Calvin, and here is the precise point at which Lutherans will never concur.

Throughout these two treatises it is apparent how dependent Calvin was upon St. Augustine, who is quoted on almost every page. Making allowances for Augustine's exaggerations, one must confess that Calvin with his help offers much sound and evangelical theology.

ROBERT D. PREUS

MEDIEVAL AND RENAISSANCE STUDIES. By Theodor Ernst Mommsen. Edited by Eugene F. Rice, Jr. Ithaca: Cornell University Press, 1959. xii + 353 pages. Cloth. \$5.75.

The author is a German scholar who came to America because of Hitler in 1936. A grandson of the classical scholar Theodor Mommsen, he was graduated from the University of Berlin in 1929. He died in 1958. This volume is a collection of the best of his many articles. One essay is included on "Orosius and Augustine" that has not been previously published.

The first two groups of essays are "Studies on the Diplomatic and Military History of Italy and the Empire, 1316—1687" and "Petrarchian Studies." These are perhaps the most important essays in the collection for the general scholar, since Petrarchian studies were Mommsen's lifelong interest and he availed himself of the fine Petrarch collection in the Cornell library.

For the theologian, however, the third series "Studies in Early Christian Historiography" is of greater interest. Attempts have been made to trace beginnings of the 19th-century idea of progress in Melito, Arnobius, Eusebius, Orosius, and other early Christian fathers. Whatever the merits of this thesis, Mommsen shows that Augustine would have none of it. In this sense he was more formative for the Middle Ages than was Orosius

(p. 348), contrary to the opinion of Momm-
sen.

The essay on the meaning of Epiphany in the early fifth century in the writings of Aponius and Orosius is especially interesting for the development of the church year.

WALTER W. OETTING

RELIGIOUS EDUCATION IN GERMAN SCHOOLS: AN HISTORICAL APPROACH. By Ernst Christian Helmreich. Cambridge, Mass.: Harvard University Press, 1959. xvi + 365 pages. Cloth. \$7.50.

In six parts, of which the first goes up to 1871, Helmreich of Bowdoin College, presents the results of his researches on religious education in the German school curriculum. With the major emphasis on the period from Hitler to the era after World War II, the work becomes extremely useful for an understanding of the present complicated school system in the two Germanies today. Developments like the use of catechists in the German school are investigated and documented in this extremely helpful study. The recognition on the part of the German church of its obligation to provide religious education is not meeting with any degree of opposition in West Germany; in East Germany the issue is kept before the people in spite of obstacles. In both East and West Germany religious education remains a problem of church-state relations.

CARL S. MEYER

A TREASURY OF BOOKS FOR BIBLE STUDY. By Wilbur M. Smith. Boston: W. A. Wilde Co., 1960. 289 pages. Cloth. \$3.95.

Smith is on the faculty of Fuller Theological Seminary and has been in the teaching ministry for 40 years. The chapters of this book originally appeared in his column, "In the Study," in *Moody Monthly*. This probably accounts for the great variety in the book, as well as for the ease of style which

makes for such pleasant reading. The 21 chapters fall into three categories.

In the first are those which describe and serve as an introduction to historical surveys of the Old and New Testaments, dictionaries of the Bible, and Bible atlases along with the chapter on "Some Suggestions for the Study of a Given Biblical Passage" and the "Letter to an Adult Friend Who Is Beginning Serious Bible Study."

In a second category are the chapters which deal with special studies, such as those which provide the Biblical references to the temples in Jerusalem, discuss the celestial phenomena in Biblical prophecy, treat the flora of the Bible, and offer a chronological arrangement of passages relating to the birth of Christ. The chapter which classifies the New Testament passages on the Holy Spirit is alone worth the price of the book in this reviewer's opinion.

A third category of chapters deals with Bible study in its application to the teaching ministry of the church, such as the ones on the history of preaching and the disappearance of the Messianic hope in contemporary Judaism.

One comes away from the book with the conviction that before one can be a good Bible teacher one must be a good Bible student. This is precisely the point at which so much of the quality of Bible teaching today suffers. In our desire to be functional we have become activist, and many of us do not devote the necessary time to study so that we may know the Bible better than any other book. Unless genuine Bible study can be recovered we shall not have a revival of genuine Bible teaching. OSCAR E. FEUCHT

THE SELF IN PILGRIMAGE. By Earl A. Loomis, Jr. New York: Harper and Brothers, 1960. 109 pages. Cloth. \$3.00.

This is an analysis of the self—the self in history, in development, in hell, in community, in communion. The essays are the 1958 Auburn Lectures at Union Theological

Seminary. The author, a doctor of medicine, is the director of the Program in Psychiatry and Religion at Union. The purpose of the volume is to shed theological and psychological light on the concept of self. The author gives theological concepts like *grace* and *redemption* meanings different from those commonly given to them. However, there are many stimulating observations from the author's psychiatric practice. These insights will be of use to pastors in understanding the people whom they serve.

KENNETH H. BREIMEIER

JESUS IN THE GOSPEL OF MATTHEW.

By Edward P. Blair. New York: Abingdon Press, 1960. 165 pages, plus two indices. Cloth. \$3.00.

This volume is devoted to a reappraisal of the distinctive elements in Matthew's Christology. As such it is written in line with contemporary interests in Biblical theology. The first chapter is devoted to a review of the major issues in Matthean studies, including the question of priority. After a rather thorough analysis of the evidence, the author concludes that the view of Marcan, rather than Matthean, priority provides the best working hypothesis. Rather crucial in any discussion of Matthean Christology is the whole question of Jesus' view of the Law. Blair does not seem ever quite to come to grips with this issue in its deepest dimensions. It is hardly enough to say that "Jesus' attitude toward the written Law, as presented by Matthew, is one of respect and obedience toward its true requirements. He fulfilled it as it was meant by God to be fulfilled" (p. 124). This overlooks the importance of the reorientation provided by Jesus as a description of the quality of new life represented in the new community, His church.

This reviewer found the last chapter most intriguing. As far as he is aware, Blair is the first seriously to suggest points of contact between the theology of Stephen, in Acts 7, and Matthean Christology. This is certainly

an interesting suggestion, possibly even more so than Manson's view that the concerns of the protomartyr live on in the Epistle to the Hebrews.

At any rate, anyone who is interested in an up-to-date survey of the Christology of the First Gospel will find this volume of Blair's quite stimulating and rather rewarding. Busy pastors, in particular, should derive much benefit from it as a means of providing theological content for their preaching.

MARTIN H. SCHARLEMANN

WAITING FOR CHRIST. By Ronald Knox.

New York: Sheed and Ward, 1960. 278 pages. Cloth. \$3.50.

This volume comprises brief exegetical and devotional studies of Old Testament Messianic prophecies as provided in a translation by Ronald Knox. It provides evidence, if any is needed, for the growing interest in the Bible itself on the part of various segments of the Roman Catholic Church. At the same time it illustrates some of the difficulties confronting the exegete in a doctrinal church.

On the one hand, the author can say of the earliest chapters of Genesis, "This does not mean that every detail is to be taken as a literal, factual description of events as they really happened; the human author of Scripture may use imagery and symbol just as any uninspired writer does; and he writes as a man of his own time, not of ours, with modes of writing normal then" (p. 7). On the other, in treating the Protevangelium, he must, of course, come out with the answer that "the woman" means Mary!

Nevertheless, Is. 7:14 is translated: "Maid shall be with child, and shall bear a son that shall be called Emmanuel." This is explained on page 75: "Jesus would be born of a virgin mother. Isaiah used the Hebrew word *עַלְמָה*, 'maiden,' and that is how St. Matthew, under the inspiration of the same Holy Spirit who had inspired Isaiah to utter the words, tells us

that they are fulfilled in Mary and her virginity."

This volume has the one feature that characterizes almost all Roman Catholic Biblical interpretation; namely, reverence for the Biblical text. And that, we submit, is much to be grateful for. If you are looking for a book that, like the scribe trained for the Kingdom, "brings out of his treasure both what is new and what is old," here it is!

MARTIN H. SCHARLEMANN

THE OLD TESTAMENT VIEW OF REVELATION. By James G. S. S. Thomson. Grand Rapids, Mich.: Eerdmans Publishing Co., 1960. 107 pages. Cloth. \$2.50.

The author begins, "By revelation the Old Testament means the self-disclosure of God"! The ensuing discussion of the nature and media of revelation underscores this position. Special attention is drawn to the Word as the paramount medium of revelation and the living communion effected by the divine initiative. No attempt is made to go beyond the Biblical evidence. A fine introduction to the subject.

NORMAN HABEL

DAS ALTE ÄGYPTEN UND DIE BIBEL. By Pierre Montet; trans. Matthis Thurneysen. Zürich: EVZ-Verlag, 1960. 227 pages. Cloth. Sw. Fr. 17.60.

THE MUTE STONES SPEAK: THE STORY OF ARCHAEOLOGY IN ITALY. By Paul MacKendrick. New York: St. Martin's Press, 1960. xiii and 369 pages. Cloth. \$7.50.

In the first of these two volumes, Montet verifies the historical Egyptian context of many Old Testament passages. Archaeological and Biblical data conjointly point to the 13th century as the most probable date for the Exodus. Rameses II is regarded as the Pharaoh of the oppression, and while his successor Merenptah was entangled in embarrassing foreign affairs the Israelites prepared their departure. In the section dealing with

Egyptian life and culture Montet shows how accurately the Biblical records reflect Egyptian manners. For example, 110 is considered the ideal age for a man to reach; inscriptions often speak of a man dying at the age of 110. Gen. 50:26 reproduces this Egyptian mode of expression.

In connection with the discussion of the ten plagues the author notes that the description of water turned into blood parallels an Egyptian magical motif and incorporates an ominous sign of disastrous events. Some scholars have thought that Gen. 41 misrepresents Egyptian religious beliefs, but papyri prove that Egyptians frequently spoke of God in terms that sound monotheistic and sometimes refer to His inhabiting mortal men. On the other hand, occasional discrepancies from the archaeologist's standpoint suggest themselves, Montet asserts. To mention but one, bathing in the Nile by a princess he considers quite improbable because of the lack of privacy for a woman of such station and the danger of crocodiles. The influence that Egypt continued to have on Israel during the centuries following the Exodus Montet sees demonstrated in the proverbs attributed to Solomon, which he regards as heavily dependent on the saws of Amenemope.

The intriguing history of ancient Italy, its economics, its politics, its arts, its religion, is the theme running through MacKendrick's judiciously selected archaeological materials. After piercing the mists that enshroud her earliest history, the author follows the long succession of Roman heads of state and links the more prominent with one or more significant monuments uncovered by the spade. Between the treatments of Augustus' immediate successors and that of the Flavians MacKendrick takes his readers on a tour of vivacious, naughty, sophisticated Pompeii. The chapter describing the construction of Roman roads and aqueducts will satisfy the curiosity of all who have marveled at these Roman feats of engineering. As an indica-

tion of its comprehensive coverage, the book even includes a photograph of a mosaic which documents the pre-Riviera origin of the bikini type of swim suit.

Both of these volumes are designed for the nonspecialist. Monter's book provides more detailed documentation, but MacKendrick appends a helpful list of readings to each chapter for the reader who wishes to pursue the subject further. Both will richly reward the reader with a profounder appreciation of the world in which Judaeo-Christian culture was born and developed.

FREDERICK W. DANKER

CALVIN'S NEW TESTAMENT COMMENTARIES. Vol. 4: *The Gospel According to St. John—Part One: Chapters 1—10*. Translated by T. H. L. Parker. 278 pages. Cloth. \$4.50. Vol. 9: *THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS*. Translated by John W. Fraser. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 370 pages. Cloth. \$5.00.

John Calvin's commentaries continue to be drawn upon extensively by both professional and lay Bible students. The clarity of comprehension and lucidity of expression so characteristic of the notable Reformer appear to advantage in these new translations.

FREDERICK W. DANKER

DAKE'S ANNOTATED REFERENCE BIBLE: THE NEW TESTAMENT (*With the Addition of Daniel, Psalms and Proverbs*). By Finis J. Dake. Grand Rapids: Zondervan, 1961. 488 pages. Cloth. \$7.95.

The dust jacket of this book claims that the author spent over 100,000 hours (just under 50 years of 40-hour weeks) searching the Scriptures, in order to provide an ample number of cross references for the verses of the New Testament. We submit a sample of the author's labors to demonstrate the proposition that the value of a work may be inversely proportionate to

the amount of labor expended on it, and to protect the reader and his constituents who may find themselves shellshocked by repeated blasts of advertising. In connection with 2 Thess. 2:7 we find this gem:

The church will continue to hinder lawlessness until the rapture. *And then* the Antichrist will be revealed. This is conclusive proof that the rapture takes place before Daniel's 70th week and the tribulation of Rev. 6:1—19:21. According to Dan. 9:27, Antichrist will be here for 7 years, for he makes a 7-year covenant with Israel. If he is here for 7 years, which will be the last 7 years of this age, and if he who hinders lawlessness refers to the church and is taken out of the way *before* he comes, then the rapture will take place *before* the last 7 years of this age and *before* the Antichrist comes at the beginning of those 7 years.

The unsupported presuppositions and *non sequiturs* in this one passage alone are enough to block the good will of even a reviewer filled with the milk of human kindness. The mystery of mysteries, however, is how a student of Scripture with 100,000 hours of road work behind him, could miss the evident references to 2 Sam. 5:2 in Matt. 2:6; to Ex. 23:20 in Mark 1:2; and to 1 Kings 17 or 2 Kings 4 in Luke 7:11-17, to mention but a few. These are all listed black as night in Nestle's margins (and the author of this monstrous work is conversant with the Greek New Testament, for the margins are replete with transliterations), but the author for some reason known only to a Daniel has chosen to ignore them.

FREDERICK W. DANKER

GREEK HOROSCOPES. By O. Neugebauer and H. B. Van Hoesen. Philadelphia: The American Philosophical Society, 1959. ix + 231 pages. Cloth. \$6.00.

In this volume the editors have collected horoscopic material scattered about in the papyrological literature. A glossary of astrological and technical terms preceding the citation and discussion of the original texts

facilitates their understanding. Although the primary object is to provide readily accessible data for study of Greek astronomical techniques, the student of Christianity will appreciate from the texts included the impact the Gospel made on an age that largely failed to recognize and acknowledge that "the fault is not in our stars, but in ourselves."

FREDERICK W. DANKER

HEBREW UNION COLLEGE ANNUAL, Vol. XXXI. Edited by Elias L. Epstein. Cincinnati: Hebrew Union College — Jewish Institute of Religion, 1960. 276 pages; א to כב and index to the *Hebrew Union College Annals*, Vols. I—XXIX. Cloth.

This volume of the *Hebrew Union College Annual*, like its predecessors, covers a broad range of topics relating to the Bible and the religious and cultural history of Judaism. Of special interest to students of the Old Testament is the concluding section of Julius Morgenstern's discussion of the political circumstances in Jerusalem in 485 B.C., as well as Edward Neufeld's clearly etched picture of social and economic conditions in the days of the prophets, with special reference to urban and rural tensions. George Buchanan, who had suggested in a previous issue of the *Annual* (XXX [1959], 169—177) that the word ληστής in Mark 11:17 is used in the sense of guerrilla fighter, finds further support in the Talmud for his contention.

FREDERICK W. DANKER

NEWLY DISCOVERED Gnostic WRITINGS: A PRELIMINARY SURVEY OF THE NAG HAMMADI FIND. (No. 30.) By W. C. Van Unnik. Naperville, Ill.: Alec R. Allenson, Inc., 1960. 96 pages. Paper. \$1.75.

This book is a nontechnical informative treatment of the history of the Coptic texts discovered at Nag Hammadi, Egypt, and includes a discussion of the Gospel of Thomas, the Gospel of Truth, the Apocryphon of

John, and the Apocryphon of James. Every church library should own a copy.

FREDERICK W. DANKER

THE GOSPEL ACCORDING TO ST. MATTHEW. By Floyd V. Filson. New York: Harper & Brothers, 1961. 314 pages. Cloth. \$5.00.

In a previous review of one of the commentaries in this series we expressed the disappointment that the editors have not allotted proportionate amounts of commentary space to their writers. This commentary on Matthew is a further testimony to the impracticability of squeezing unequal masses of Biblical material into uniformly sized containers. It is evident that Filson found himself embarrassed by the wealth at his disposal with so little space to store it. He has done a phenomenal job of communicating the meaning of the Gospel, owing to rich insights and a remarkable gift of compression, but we fear that only the most careful student will catch the significance of much that he could only allude to, and that type of student will probably use a more technical commentary in the first place. Perhaps this is the reason also why proportionately little attention is paid to the distinctive handling by Matthew of the material found also in Mark's Gospel. Despite this shortcoming for which the author is not responsible, Filson's commentary is the most useful popular commentary on the First Gospel to appear in English. No fresh interpretations are offered for disputed passages, and there is evident a hesitancy to adopt the methodology of Martin Dibelius and other continental scholars, but the commentator's sensitivity to Matthew's message will commend his work to preachers concerned about relevancy.

Unlike other volumes in this series, which include bibliographical references in the text, this commentary does not, except in the introductory pages, direct the student to alternative discussions.

FREDERICK W. DANKER

DIE FORMGESCHICHTE DES EVANGELIUMS. By Martin Dibelius. 3d ed. by Günther Bornkamm and Gerhard Iber. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. v + 327 pages. Cloth. DM 19.80.

Few books in our century have enlivened New Testament scholarship to the degree of Martin Dibelius' pioneering efforts to develop a methodology whereby the history of the units of tradition which comprise the gospels might be documented. The first edition of his work appeared in 1919 (2d ed., Tübingen, 1933). The basic text for Dibelius' study was "In the Beginning Was the Sermon." He held that the writers of the gospels, especially the synoptists, were collectors of stories and sayings, each of which has grown out of a sociological situation, or *Sitz im Leben*. The requirements of the church's pedagogical and missionary tasks dictated modification of the material constituting the basic ingredients of the Christian message. In order to trace the history of these modifications one must first reconstruct the motives at work in the formation and development of the tradition. Dibelius calls this the constructive approach. Such a study endeavors to reveal the possible forms which the community might develop to give expression to its apologetics, instruction, and polemics. The next step is to analyze each narrative unit with a view to locating its proper classification (*Gattung*).

For Dibelius the basic type or *Gattung* is the *paradigma*, a term he used to describe the illustrative material which was used in the sermon to accent theological positions. The heart of the paradigmatic form is a striking saying attributed to Jesus which endorses the church's viewpoint. Other *Gattungen* include *Novellen* (stories which focus attention not on the sayings of Jesus but on His person and thus lend themselves to Christological accents); *Legenden* (which aim to project the nimbus encircling Jesus and certain incidental circumstances and personages in the

Gospel stories); and *Mythen* (which relate words or deeds associated with a divinity rather than a teacher).

The positions advanced by Dibelius justly invited severe criticism. (Erich Fascher took the lead in a thesis entitled *Die formgeschichtliche Methode* [Göttingen, 1924]; he was followed among others by B. S. Easton [*The Gospel Before the Gospels*, London, 1928], who complained that Form historians should stick to determination of forms and avoid the hazards of value judgments). Some of these criticisms are discussed in this revised edition, but the basic thesis of the work has so permeated contemporary Biblical interpretation that almost every commentary on synoptic content reflects Dibelius' emphasis on theological tendency in the transmission of synoptic ingredients.

The pastor who reads this book with a critical eye will find some synoptic passages assume fresh theological significance as he struggles to communicate in his pulpit and catechetical instruction the universal significance of Gospel pericopes which at first sight seem to offer little edification. Students of divinity will find Gerhard Iber's discussion of the development of *Formgeschichte*, including the history of the criticism of Dibelius' work, attractively brief yet comprehensive enough to orient them on the necessary details. FREDERICK W. DANKER

RELATIVISM, KNOWLEDGE, AND FAITH. By Gordon D. Kaufman. Chicago: University of Chicago Press, 1960. xiv + 141 pages. Cloth. No price given.

Against relativism Karl Barth has posed revelation as a central category, but because this revelation is limited to Christianity Kaufman criticizes it as too narrow. Kaufman proposes to assess the theological significance of the relativity of our thought by analyzing our thought processes. This anthropological approach he justifies by asserting that theology is a human activity. (It is true, of

course, that theology is a human activity, a *habitus practicus*, but it is also θεολογία.)

From a variety of approaches Kaufman first attacks relativism, showing that it is self-contradictory because it cannot account for its own standpoint and because, even though it cannot be disproved on epistemological grounds, it nevertheless itself raises many crucial epistemological problems. He affirms, however, that there is no other possible position than what he calls the notion of "perspectival and historical truth," for everyone looks at the world and himself from his own present point of view. This is of course itself a relativistic position, with the present able to assess and correct the past, the final overcoming of our present relativity taking place only at the end of time. We can, however, according to Kaufman, continue to live and to understand in our present relativity. Throughout the book historicity and relativity are related by implication. Just how according to the author's theory the believer can have any solid basis in religion is a question not broached in this book.

ROBERT D. PREUS

THE NATURE OF JUDAISM. By Samuel Umen. New York: Philosophical Library, 1961. 152 pages. Cloth. \$3.75.

The contemporary preaching of liberal Judaism in America is exemplified in these 49 brief messages by the rabbi of Temple Adath Yeshurun, Manchester, N. H.

ARTHUR CARL PIEPKORN

THE TUTORIAL PRAYER-BOOK. Edited by Charles Neil and J. M. Willoughby. 3d ed. London: Church Book Room, 1959. xxxiv + 684 pages. Cloth. 21/—.

This detailed historical commentary on the 1662 *Book of Common Prayer* of the Church of England was first published in 1912. It represents a strongly anti-Tractarian, "Evangelical" tradition of "strict adhesion to the meaning of the Book of Common Prayer

as intended by its Compilers and Revisers, and as accepted by the Church of England until the rise of the Tractarian School of interpretation" (p. lx). The present edition reproduces the second edition of 1913, with a 14-page appendix by C. Sydney Carter tracing the recent history of Prayer Book revision down to 1947—1948. (It may be noted in passing that, as usual, Lutherans are charged with teaching "consubstantiation," p. 369.)

ARTHUR CARL PIEPKORN

VAN TIL. By Rousas John Rushdoony. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 51 pages. Paper. \$1.25.

NIEBUHR. By G. Brillenburg Wurth; translated from the Dutch by David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 41 pages. Paper. \$1.50.

Both of these rather expensive little brochures are in the "Modern Thinkers Series" of the publishers' "International Library of Philosophy and Theology." Both authors try conscientiously to be fair and objective. Orthodox Presbyterian Armenian-American Rushdoony reproduces part of his longer analysis of the thought of his fellow Orthodox Presbyterian Van Til, *By What Standard?* Hence his study is, predictably, favorable to its subject. With Rushdoony and Van Til both good Calvinists, it is likewise strongly critical in its attitude toward Lutheranism. "Lutheranism failed to make a full break with Rome," we are told, "in that Luther attacked, not squarely the paganism present there, but the legalism that was its fruit" (p. 29). "Luther failed to stress sufficiently man's intellect and will in his view of the image" of God (*ibid.*). In Luther's early teaching on predestination, his "impersonalism . . . leads him to the fringes of philosophical determinism and a mechanical relationship between God and man; in like fashion, the means of grace, the Word and

the sacraments, tend to work impersonally and to an extent mechanically" (pp. 29, 30). In Lutheran Christology "the orthodox formula of Chalcedon is virtually rejected" (p. 30). Lutheranism tends to see "the weakness of man not in his sin but in his finitude, not in ethics but in metaphysics" (p. 31). The Lutheran concept of the Holy Communion sets forth the Lutheran refusal "to accept the determinative character of the eternal and [to insist] that man's freedom is endangered if the temporal is not fused into the eternal" (ibid.). The natural outcome of this is "that the sinner determines his own salvation; God's grace starts or assists him to that end; it cannot determine him without destroying the meaning of time and its centrality" (ibid.). "Man, while spiritually blind, is still a person, and therefore the synergism of Luther is no necessity for Calvin" (p. 33). "Since man's finitude is not the problem, Christ's human nature in the Lutheran sense is not needed in the sacrament." (Ibid.)

Wurth is a member of the Christian Reformed Church of Holland and professor of ethics at the Theologische Hogeschool of Kampen. The Niebuhr about whom he writes is Reinhold, which Wurth (or his translator) consistently misspells "Rheinhold." Niebuhr's Detroit congregation is described as "a small Lutheran [!] church" (p. 16), and his origin is described as "Lutheran" (p. 39), although he has allegedly been preserved "from a Lutheran optimism which lacks the courage to relate the gospel of Christ to the questions of the concrete world of today" (p. 40). His is a voice to which it is worthwhile to listen in more than one respect, Wurth concedes, but his theology after all "is unacceptable when measured by biblical Reformation standards" (p. 41). Wurth's article is obviously designed for a Dutch readership; the translation (and the proofreading) leave much to be desired.

ARTHUR CARL PIEPKORN

GOD, GRACE AND GOSPEL. By Karl Barth. Translated by J. S. McNab. Edinburgh: Oliver & Boyd, 1959. 74 pages. Paper. 8/3.

This short volume contains three essays by Karl Barth: "Gospel and Law," "The Humanity of God," and "Evangelical Theology in the 19th Century." The latter two have already been reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXXI (August 1960), 526.

In the essay "Gospel and Law" Barth deals with the themes of Law, Gospel, reconciliation, and justification. Here he offers a most incisive indictment against approaching God with our own works, against self-justification. His eloquent discussion of man's self-justification with all its zeal toward God as *the* sin is most necessary. For this is indeed the vanity of vanities of our day and every day. But for Barth this is the *only* sin.

Many of Barth's peculiar theological viewpoints are brought into sharp focus by this essay. Barth makes God's grace so wide that it includes the Law and God's judgments, thus divesting grace of much of its meaning as grace. He makes Christ's "faith" the very heart and center of His active obedience, thus ending up with an objectivized universal subjective justification. Christ has believed for all men. Again Law is in the Gospel, subsumed under the Gospel; the two are blended and blurred, contrary to Luther's emphasis on the distinction between Law and Gospel.

This book will offer an interested reader a clear and *brief* introduction to Barth's position on a number of critical issues.

ROBERT PREUS

THE CHURCH OF ROME: A DISSUASIVE. By R. P. C. Hanson and Reginald H. Fuller. Rev. ed. Greenwich: The Seabury Press, 1960. 160 pages. Paper. \$1.50.

What would two competent 20th-century Anglican theologians tell a coreligionist tempted to join the Roman Catholic Church

in an effort to dissuade him from this step? This lively piece of polemics is one possible answer. Hanson — patrologist, exegete, and systematician — is senior lecturer in theology at the University of Nottingham. Fuller — among other things the translator of von Loewenich's *Der moderne Katholizismus* — is now professor of the New Testament at Seabury-Western Seminary in Evanston. The book, first written in 1948, has been brought up to date to take cognizance of the developments of the past dozen years. Written with the English scene chiefly in mind, it endeavors to set forth not only the objections of Anglicans to Roman Catholic beliefs and practices but also to indicate the alternative answers that Anglican theology recommends. An American Lutheran who keeps the book's very proper Anglican bias in mind can read it with great profit; he will, of course, not expect the book to say precisely what he would have said, *mutatis mutandis* (and he will certainly object to the implication — in footnote 11 on page 113 — that Lutherans equate the *usus* of the Sacrament of the Altar with "the reception of the elements in Communion"). ARTHUR CARL PIEPKORN

MAN THE CHARACTER ANIMAL: DISCUSSIONS ON THE PRIMACY OF PERSONAL CHARACTER. By John Bennett Sluyter. New York: Exposition Press, c. 1960. Cloth. 130 pages. \$3.00.

This is a passionate Platonic and yet Pelagian plea for reconsecration to the inner nobility of man and to his salvation by character. "Here let me ask again, are you really interested in that very particular lump of all the lumps there are that is really you? . . . That man, the shaping of whom is your first and number-one responsibility. It is so important that to fail here leaves much to be faced under handicap as out into the world you go. Man with character is a master. Man without character is a slave" (p. 27). According to the author, this is supposed to be the

call of Jesus of Nazareth. It is the crassest moralism this reviewer has ever read. Moreover, the naively homey, grammatically strange texture of the author's repeated admonitions and prohibitions adds only more moralistic padding to the book. This is supposed to be an antidote to materialism, but it certainly is no Christian one. This 75-year-old retired Methodist pastor has only retreated the liberal theology of his youth.

HENRY W. REIMANN

UNDERSTANDING THE HOLY SPIRIT.

By Harold P. Barker. Westchester, Ill.: Good News Publishers, n.d. Paper. 63 pages. 50 cents.

Perhaps it should seem refreshing to come to a simple, Biblical exposition of Christian doctrine, but this evangelical "One Evening Condensed Christian Book" version of Britisher Barker's *The Vicar of Christ* is at times a horrible example of biblicistic simplicity. The Biblical "hath" of Acts 5:32, 2 Cor. 1:22, etc., is ridden by the author to the dogmatic conclusion that the gift of the Spirit is not to be a matter of Christian prayer. Barker insists that the baptism of the Spirit occurred once and for all at Pentecost. Thereby he meets Pentecostal doubts over the question when this occurs in the individual's experience. But this is also the author's base for his perfectionist conclusions that a Christian may grieve the Spirit but never grieve Him away. Never once is the Holy Spirit related to the Word and Sacraments. However, the book contains much of the personal warmth of New Testament pneumatology.

HENRY W. REIMANN

TREASURY OF WITCHCRAFT. By Harry E. Wedeck. New York: Philosophical Library, 1961. 271 pages, plus 96 full-page plates. Cloth. \$10.00.

This gallimaufry of goety, with its more than 750 items, ambitiously proposes to offer "a representative conspectus of the magic arts, their motifs and techniques, personalities

and impacts, from proto-history to modern times, from Babylonia to Scotland" (p. 5). A brief essay by Wedeck, lecturer in classics at Brooklyn College, precedes each of the 11 chapters. The five-page bibliography is useful. The plates are a major excellency of the book. Regrettably, however, the individual items are so poorly identified as to make verification of the texts or of the sources of many of the illustrations virtually impossible. The book thus becomes more of a collection of curiosities than a source of assistance for the serious student.

ARTHUR CARL PIEPKORN

THE FEAR OF GOD: THE ROLE OF ANXIETY IN CONTEMPORARY THOUGHT. By Fred Berthold, Jr. New York: Harper and Brothers, c. 1959. 155 pages. Cloth. \$3.00.

Dartmouth's Berthold here gives us an exceptionally relevant book. From the varied vantage points of Teresa of Avila, Martin Luther, Sigmund Freud, and Martin Heidegger the author illustrates his Augustinian thesis that man's heart is restless until it rests in God, and that, far from an apparently unambivalent Thomistic view of "natural desire" or equally apparently unambivalent Calvinistic view of total depravity, man exhibits an anxious longing for God that is also positive in its ambiguity. This is not to say that Berthold adopts any simple empirical stance. In fact his book is one of the most penetrating analyses of the role of Christian experience in theology that this reviewer has read. Naturally he disagrees with the Barthian view of natural man and the role of experience in theology. He agrees with Wingren's "damaging charge against Barth" (p. 115). Experience, in this case the evident "anxious longing" for God, becomes a partial test of the adequacy of the theological doctrine of man, and the "image of God" becomes the corrective of both the overly polemical combatants, Thomism and Calvinism. This is an exceptionally valuable book also for the Lutherans,

who have further resources for theology (and further problems) in Melancthon's *opinio legis* and *iustitia civilis* (Ap. II and IV) and in the rejection of Flacianism. (FC I)

One is left, however, with the feeling that despite his brilliance and evangelical faith the author's final position on the *imago Dei* as the power within man to love God is still a kind of semi-Pelagianism. Ultimately the Holy Scriptures rather than Berthold's very useful empiricism must test, and if necessary, correct his conclusions.

HENRY W. REIMANN

JOHN CALVIN: CONTEMPORARY PROPHET. A SYMPOSIUM. Edited by Jacob T. Hoogstra. Grand Rapids, Mich.: Baker Book House, 1959. 257 pages. Cloth. \$4.50.

An enumeration of the titles of the 14 essays of this commemorative volume — published 450 years after the birth of John Calvin and 400 years after the final edition of the *Institutio Religionis Christianae* — would immediately reveal that it minimizes purely theological topics. One essay, it is true, deals with "Calvin on the Inspiration of Scripture" and another with "Calvin and the Kingdom of God." More essays, however, discuss Calvin's humility, his tolerance, his pastoral concern, his ethics, his ecumenicity, his educational philosophy, and his social, economic, and political views. It must be stated that they are strongly orientated in Calvin's theology. Nine of the essays are under the major heading "The Relevance of the Prophet," underscoring the aim to stimulate for the follower of Calvin "a Christian life that finds its highest expression in services of love in Christ to the glory of God." Phillip E. Hughes contributed a chapter on "The Pen of the Prophet," which summarizes the writings of the Genevan reformer. The 14 essays present an interpretation of various facets of Calvin's thought that are helpful for an understanding of Calvin.

CARL S. MEYER

AMERICAN CHRISTIANITY: AN HISTORICAL INTERPRETATION WITH REPRESENTATIVE DOCUMENTS.

Vol. I: 1607—1820. By H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. New York: Charles Scribner's Sons, 1960. xv + 615 pages. Cloth. \$10.00.

The major movements of American Christianity in the period from 1607 to 1820 are correlated with representative primary documents in this first volume of a two-volume work that will immediately take its place as a primary guide for the study of that history.

The work is divided into three periods: Traditions in New Contexts, 1607—1690; Changing Patterns, 1690—1765; Freedom and Renewal, 1765—1820. Eleven chapters are grouped within these three parts, each chapter with from five to eighteen subdivisions. At the end of each chapter a discussion of the pertinent literature points the way for further study.

Each period is given a lengthy introduction; each chapter has its summary; each division, a short briefing. The chapter introductions and the introductions to the sections are extremely valuable for orientation and understanding.

The primary source materials have been chosen with great care. They are representative, meaningful, pertinent.

This work is extensive enough to provide a good overview of more than 200 years of American church history. It is comprehensive enough to provide an insight into the many and varied factors that went into the history of the churches in these 200 years. The Puritan and Calvinistic traditions are not given such undue weight that the Roman Catholic, Lutheran, and other traditions are unrecognized or slighted. It was gratifying to this reviewer to note the space given to Colonial Lutheranism, including the formation of the General Synod (1820). Institutions, programs, and movements of thought,

particularly the development of theological patterns, receive balanced treatment.

Smith is at Duke University, Handy at Union Theological Seminary, Loetscher at Princeton Theological Seminary. They have written a work, interlarded with documents, that is significant not only for church history but also for the social history of our country.

CARL S. MEYER

CENTRAL THEMES OF AMERICAN LIFE.

By Tim J. Campbell. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959. 188 pages. Cloth. \$3.50.

Campbell, a lawyer by profession and a Presbyterian, sets out to prove, and carefully selects his facts toward that end, that "the central themes of the American way are either directly religious or related to religion as by-products or inevitable incidents" (p. 171). His exposition on "The Hand of God in the History of the United States" emphasizes as proof the incidental on which history often seems to hinge, although God's ways are not man's ways and His paths are past finding out. He finds a divine approval of the republican form of civil government. The tolerance and altruism in American culture are among the themes which he develops. "Nothing is so important to the permanence of the American way of life as making it more Christian according to its historic type" (p. 173), he states. The danger to religion in equating it with a social order seems not to be recognized.

CARL S. MEYER

NATIONALITY AND THE WESTERN CHURCH BEFORE THE REFORMATION. By I. P. Shaw. London: S. P. C. K., 1959. vi + 64 pages. Paper. 7/6.

The three Maurice Lectures for 1956 given at King's College, London, are devoted to the theme that "a spirit of nationality had existed in the English Church for centuries, and similarly, in varying degrees, in other various churches in Europe." The *Liber Censuum*

Romanae Ecclesiae of 192 is an indication of this spirit of nationality; the establishment of archbishoprics in Continental Europe is another; the Germanic (including Anglo-Saxon) influences in monastery and university also tended toward nationality. Clearly, carefully, and in scholarly fashion Shaw spells out his theme in a noteworthy contribution to an understanding of the late Middle Ages.

CARL S. MEYER

A HISTORY OF THE S. P. C. K. By W. K. Lowther Clarke. London: S. P. C. K., 1959. ix + 244 pages. Cloth. 21/—.

The Society for Promoting Christian Knowledge was founded in 1698 by Thomas Bray and four laymen "to promote and encourage the erection of charity schools in all parts of England and Wales; to disperse, both at home and abroad, Bibles and tracts of religion; and in general to advance the honour of God and the good of mankind, by promoting Christian knowledge both at home and in the other parts of the world by the best methods that should offer." It still carries out educational and missionary functions, although it is best known perhaps because of its publication program. Its headquarters are now in Holy Trinity Church, Marylebone Road, London; it is under the direction of F. N. Davey, who has written the "epilog" to this volume. In chronicling the story of society's activities for more than two and a half centuries, Clarke tells, for instance, about Schultze and Schwartz in India, the Scilly Mission, and literature published in non-English languages. It is a history worth reading.

CARL S. MEYER

FROM SHELDON TO SECKER: ASPECTS OF ENGLISH CHURCH HISTORY, 1660—1768. By Norman Sykes. Cambridge: University Press, 1959. xi + 238 pages. Cloth. \$6.50.

In his six Ford Lectures for 1958 Sykes illustrates a century of English church history by treating in detail, on the basis of con-

siderable original research, six aspects of that history. The first lecture deals with the nature of the ecclesiastical settlement of 1662, after the restoration of the Stuarts. The eclipse of convocation, the topic of the second lecture, lacks the interest of the third on the question of "Comprehension versus Toleration." He shows that ecclesiastical politics in the period between 1662 and 1689 revolve around the leitmotiv of this struggle. The fourth lecture on "Godly Union and Concord," telling with other names and in other times than ours about the "dialogue" and ecumenicism, is one full of interest and information. The intellectual climate of the late 17th century is surveyed in the lecture on "True Religion and Sound Learning." In the last lecture, "Quieta non movenda," he has a section which tells about the attempts of several churchmen to establish Anglican bishoprics in the New World, among other attempts to reform and strengthen the Church of England. For those who already have some acquaintance with this period Syke's book will be of first-ranking importance.

CARL S. MEYER

BEYOND THEOLOGY: THE AUTOBIOGRAPHY OF EDWARD SCRIBNER AMES. Edited by Van Meter Ames. Chicago: University of Chicago Press, 1959. xii + 223 pages. Cloth. \$5.00.

Liberal Edward Scribner Ames (1870 to 1958) was the minister of the University Church of the Disciples of Christ and taught in the department of philosophy at the University of Chicago. Among his books are *The New Orthodoxy* and *The Psychology of Religious Experience*. He belonged to the "Chicago School" of philosophy, most readily identified with John Dewey. Ames says (p. 96): "Psychology and philosophy of religion renew religion. A religion without their benefit will not satisfy the modern critical mind." The charming literary style of this autobiography provides a readable

record of a liberal thinker in the first half of the 20th century. CARL S. MEYER

GREAT WOMEN OF THE CHRISTIAN FAITH. By Edith Deen. New York: Harper & Brothers, 1959. xix + 428 pages. Cloth. \$4.95.

Edith Deen, authoress of *All of the Women of the Bible*, has chosen 47 women from Vibia Perpetua to Helen Barrett Montgomery as subjects of biographical sketches. Among the 47 are Mary Baker Eddy, Ann Lee, Katherine von Bora, and Monica. To these she adds vignettes of 76 other women from Thecla to Evelyn Underhill, including Frances Cabrini and Dorothea Dix, Hannah More and Pocahontas, Juliana of Norwich and Bridget of Sweden. The sketches and short studies are interestingly written; they are mainly anecdotal with moralizations.

CARL S. MEYER

AN ARCHBISHOP OF THE REFORMATION, LAURENTIUS PETRI NERICUS, ARCHBISHOP OF UPPSALA, 1531 to 1573: A STUDY OF HIS LITURGICAL PROJECTS. By Eric E. Yelverton. Minneapolis: Augsburg Publishing House, 1959. xxii + 154 pages. Cloth. \$3.25.

Anglican Yelverton is known for his edition of the Church Manual of Olavus Petri. Here Olaf's brother, Lars, becomes his subject. The Missal, the Manual, and the Ordinal are the contributions of Laurentius Petri which provide the main substance of Yelverton's work. Olavus Petri's mass (1531), excerpts from Laurentius Petri's *De officiis ecclesiasticis* (1566), a translation of the chapters of Laurentius' *Church Order* (1571), the macaronic mass of Laurentius Petri, and his form for the ordination of priests (1571) and for the consecration of bishops (1571) are among the items included in the appendices. Yelverton says: "The reader will hear in his writings the authentic voice of the Continental Reformation protesting in no uncertain terms against the errors both of

the medieval church and of the new Protestant communions; he will hear also the overtones of another voice, that of the independent Church of Sweden, which could think for itself with a mind of its own" (p. vii). When he maintains that the intention of the Petri was to retain the apostolic succession and wants to couple him with Cranmer in this respect, he is misreading the facts, nor does the lengthy passage he cites (pp. 83-84) substantiate his contention.

CARL S. MEYER

THE SCHOOL OF FAITH: THE CATECHISMS OF THE REFORMED CHURCH. Translated and edited by Thomas F. Torrance. New York: Harper and Brothers, 1959. cxxvi + 298 pages. Cloth. \$6.00.

A leading Scottish theologian brings together all the catechisms which were officially authorized and used by the Kirk in Scotland since the Reformation. Calvin's Geneva Catechism (1541), the Heidelberg Catechism (1563), Craig's Catechism (1581), the New Catechism (1644), and the Westminster Larger Catechism (1648) are the five larger catechisms in the collection. To them are added in the second part five shorter catechisms: The Little Catechism (1556), Craig's Short Catechism (1592), A Catechism for Young Children (1641), the Westminster Shorter Catechism (1648), and the Latin Catechism.

In a masterly introduction Torrance analyzes the content and form of the catechisms, their method of instruction, and the nature of the theology they present.

It is in the third section particularly that the value of the introduction is to be found. Catechisms present dialogical theology, and this theology, Torrance says, must give Christ His rightful place. It should be catholic, historical, and ecumenical. Although he does not recognize some of the weaknesses of Reformed theology, e.g., in its Christology and

doctrine of the means of grace, he does present a compact summary of that theology.

This essay with the primary sources will be of interest and value to the systematician as well as the church historian.

CARL S. MEYER

THE CORONATION OF CHARLEMAGNE. Edited by Richard E. Sullivan. Boston: D. C. Heath and Company, 1959. xvi + 99 pages. Paper. \$1.50.

This volume reviews attempts to determine who were responsible for the decision that elevated the Frankish king to the dignity of emperor, what motivated them, what they thought they were achieving, and the consequences of the coronation.

The editor, a Michigan State University historian, has gathered various opinions on these issues, represented by selections from the writings of such well-known historians as Walter Ullmann, James Bryce, Christopher Dawson, Ferdinand Lot, Geoffrey Barraclough, and others.

The interpretation of this event is important for church history, since so much medieval political theory concerning the relationship of church to state hinges here and also because it elucidates, in part, the self-consciousness of the papacy around 800 A.D.

WALTER W. OETTING

AN INTRODUCTION TO ANGLO-SAXON ENGLAND. By Peter Hunter Blair. New York: Cambridge University Press, 1959. xvi + 382 pages. Paper. \$2.95.

The purpose of this book is to give an introduction to the history of England from the latter part of the Roman occupation until the beginning of the Norman age. As he tells the story, the author provides the reader with the literary and archaeological evidence on which the narrative is based.

Blair is quite fair in his presentation of the origins of the church in England during this period. He aptly describes the two con-

flicting traditions in the construction of the Christianity there and the eventual victory of Rome. It is implicit in the presentation that what we know of English history during this period is in great part the result of the civilizing influence of the church and her efforts in the work of Bede and the poets, among others, to preserve the record. The bibliography is helpful. WALTER W. OETTING

THE REBIRTH OF MINISTRY: A STUDY OF THE BIBLICAL CHARACTER OF THE CHURCH'S MINISTRY. By James D. Smart. Philadelphia: The Westminster Press, 1960. 192 pages. Cloth. \$3.50.

In spite of a tinge of neo-orthodoxy Union's Smart remains close enough to the subtitle of his book to give the Lutheran minister eight thought-packed chapters on his task. Whether he is describing the characteristics of Jesus' ministry or the demands of pastoral visits or writing about the minister as theologian, he deserves to be studied carefully. He talks about expository preaching and evangelism and the minister as pastor. "One of the most critical situations confronting the Protestant church today," he says, "is the disappearance of Biblical content from contemporary preaching." There are dozens of such sentences that could be quoted. Even football players will read books on football; surely ministers should read a good book about the ministry.

CARL S. MEYER

AN ERA IN ANGLICAN THEOLOGY: FROM GORE TO TEMPLE—THE DEVELOPMENT OF ANGLICAN THEOLOGY BETWEEN LUX MUNDI AND THE SECOND WORLD WAR 1889 TO 1939. By Arthur Michael Ramsey. New York: Charles Scribner's Sons, 1960. x + 192 pages. Cloth. \$3.50.

One of England's great prelate-theologians, the new Archbishop of Canterbury, makes a distinguished contribution (1959) to an important lecture series—the Seabury-West-

ern Hale Memorial Lectures, which in the past has included Leonard Hodgson's *The Doctrine of the Atonement*, Alec Vidler's *The Theology of F. D. Maurice*, Winfred Douglas' *The Praise of God*, Burton Scott Easton's *Christ in the Gospels*, and John Wordsworth's *The National Church of Sweden*. Ramsey traces with sympathetic criticism the directions that the public theology of the Church of England has taken from the "theology of explanation" begotten by Charles Gore's stress on the Incarnation to the "theology of redemption," with its stress on the Atonement that William Temple ultimately confessed as the need of the hour. The 50 years that the study spans were marked by struggle and controversy — about the Trinity, about Christology, about the Atonement, about man, about society, about the church, about the Sacred Scriptures, to name only the major areas of conflict and exchange. Since these issues are still in the forefront of theological concern, Ramsey's book is more than an annotated but ultimately archaic bibliography. By retracing with him the paths trodden by the theologians before us, "our eyes can be helped to distinguish synthesis which is superficial and synthesis which is surely grounded, arbitrary liberalism and genuine liberality, facile comprehensiveness and true coherence." What is probably even more important, "the 50 years of [this] study have much to shew as to how theology can, and cannot, ally itself to the culture of an age" (p. 170.).

ARTHUR CARL PIEPKORN

THE CROSS BEFORE CALVARY. By Clovis G. Chappell. New York: Abingdon Press, 1960. 62 pages. Cloth. \$1.50.

This tiny series of sermons — Joseph, Daniel, Moses, Elijah, Isaiah — uses the analogies of Old Testament figures to describe virtues of Jesus revealed on the cross. At least one makes no direct application to the hearer. Isaiah is preached as the prophet of the Suffering Servant and the atonement

through Christ is set forth; however, even there with condition: "He will never be satisfied in time or eternity until we turn to him for healing. . . . If we turn to Christ today, he will be satisfied with us now."

RICHARD R. CAEMMERER

RECENT DEVELOPMENTS IN THE SOUTH AFRICAN MISSION FIELD. By G. B. A. Gerdener. Edinburgh: Marshall, Morgan and Scott, 1958. 286 pages. Cloth. 18/6.

Missiologists owe a debt of gratitude to their Stellenbosch colleague for bringing us up to date by filling in the half century since du Plessis published his standard work *The History of Christian Missions in South Africa* in 1911. In these five eventful decades the accent has shifted from "mission" to "church."

While adequate space is devoted to each of the sending churches and missions, including chapters on the Dutch (Afrikaans), the British, the Continental, and the American contributions, the treatment of the Roman Catholic Church's activities seems somewhat brief and compressed. There are a few short paragraphs on the Hannoverian Lutheran Free Church Mission.

It is Part II, "At the Receiving End," which will interest people outside South Africa most for the insider's view which the author presents. Chapter 4 leans heavily on Bengt Sundkler for his discussion of "The Trends of Separatism and Independence." Gerdener's views on the Bantu Education Act, the Group Areas Act, the Native Laws Amendment Act, and the like, reveal sanity and clarity, but frequently seem to go beyond moderation to a kind of old-school missionary endorsement of the *status quo*. Nothing very prophetic is said about the race situation. Valuable statistical tables are woven into the text.

Certainly this book will be a source of invaluable information to anyone seeking detailed information on the growth and development of the church in South Africa.

WILLIAM J. DANKER

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THE VOCABULARY OF THE CHURCH: A PRONUNCIATION GUIDE. By Richard C. White. New York: Macmillan Company, 1960. 178 pages. Cloth. \$3.50.

In these days where self-pronouncing Bibles are becoming scarce, and where pedantic and self-conscious mispronunciations from the pulpit are not, the use of this volume in a systematic way, column by column and out loud, will be a splendid discipline for the preacher and teacher. Biblical and theological words are listed; the system of pronunciation is good; the introductory statements on pronunciation are ample. It is too

bad that the curious conventions of American German teachers are adopted; for example, Goethe is given as GAY-ti or GUR-tuh, and Goettingen is given as GURT-ing-uhn. Again, Knipperdolling should have his K. On the other hand, the volume is splendid in its drill of the principle of gradation, that the unaccented vowel should approach the neutral sound; thus: Savior: SAYV-yur; trespass: TRES-puhs (preferred). Other useful ones: God: GAHD; Gospel: GAHS-puhl. Where radio and television hold good models before the people, the preachers should not be shabby. RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

The Damnation of Theron Ware. By Harold Frederic. Garden City: Doubleday and Company, 1961. 320 pages. Paper. 95 cents. First published in 1896 by Stone and Kimball of Chicago, this novel records the moral disintegration of a young Methodist minister when the Roman Catholic members of his community expose him to a cosmopolitan culture with which his Puritan background has not equipped him to cope.

Selections from Early Writers Illustrative of Church History to the Time of Constantine. By Henry Melvill Gwatkin. Westwood, N. J.: Fleming H. Revell Co., n. d. xxii and 196 pages. Cloth. \$3.00. First published in 1893, this anthology of source materials by a distinguished Cambridge church historian has the Latin and Greek originals of its 82 items flanked by an English version on the page opposite. This is an unaltered photolithographed reprint of an unidentified but apparently early edition.

The Secret Sayings of Jesus: The Gnostic Gospel of Thomas. By Robert M. Grant. Garden City: Doubleday and Company, 1961. 198 pages. Paper. 95 cents. A paper-

back reprint of last year's hard cover edition, reviewed in *Concordia Theological Monthly*, Vol. XXXI (July 1960), p. 445.

Russia at the Dawn of the Modern Age. By George Vernadsky. New Haven: Yale University Press, 1959. x + 347 pages. Cloth. \$7.50.

Das Neue Testament Deutsch. Vol. XI: *Die Offenbarung des Johannes.* By Eduard Lohse. Göttingen: Vandenhoeck and Ruprecht, 1960. 115 pages. Paper. DM 4.80.

Liturgy and Architecture. By Peter Hammond. London: Barrie and Rockcliff, 1960. xv + 191 pages. Cloth. 37/6.

John Calvin and the Calvinistic Tradition. By Albert-Marie Schmidt; trans. Ronald Wallace. New York: Harper & Brothers, 1960. 192 pages. Paper. \$1.50.

Encyclopédie Française. Vol. XIX: *Philosophie, Religion*, ed. Gaston Berger. Paris: Librairie Larousse, 1957. 424 and 20 pages. Loose-leaf binder. Price not given.

Das heilige Amt: Eine Handreichung für den Gottesdienst der Kirche, ed. Paul Kramer. Bern: Berchtold Haller Verlag, 1960. 60 pages. Paper. Sw. Fr. 15.00.

Barron's Guide to the Two-Year Colleges. By Seymour Eskow. Great Neck: Barron's Educational Series, 1960. 370 pages. Paper. \$2.98.

Political Parties: A Sociological Study of the Oligarchical Tendencies of Modern Democracy. By Robert Michels; trans. Eden and Cedar Paul. New York: Dover Publications, 1959. ix + 416 pages. Paper. \$2.00.

Tragic Themes in Western Literature: Seven Essays. Ed. Cleanth Brooks. New Haven: Yale University Press, 1960. 178 pages. Paper. \$1.25.

The Threat of Communism and the Task of Christians: A Stand Against Dangerous Trends Within Protestantism. By Arthur Vööbus. New York: ETSE [243 E. 34th St.], 1960. 28 pages. Paper. Price not given.

The Church on the Urban Frontier. By G. Paul Musselman. Greenwich: Seabury Press, 1960. vii + 136 pages. Cloth. \$3.25.

The Art of Christian Doubt. By Fred Denbeaux. New York: Association Press, 1960. x + 181 pages. Cloth. \$3.50.

Juliani Imperatoris epistulae selectae, ed. B. A. Van Groningen. Leiden: E. J. Brill, 1960. 40 pages. Paper. 4.00 guilders.

The Church and the Age of Reason, 1648 to 1789. By Gerald R. Cragg. Baltimore: Penguin Books, 1960. 299 pages. Paper. \$1.25.

Hebrew Thought Compared with Greek (*Das hebräische Denken im Vergleich mit dem Griechischen*). By Thorlief Boman; trans. Jules L. Moreau. Philadelphia: Westminster Press, 1960. 224 pages. Cloth. \$4.50.

The Christian and His Bible. By Douglas Johnson. 2d ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 158 pages. Paper. \$1.25.

The Service Propers Noted: The Introits and Intervening Chants for the Sundays, Feasts, and Occasions of the Liturgical Year

Set to Formulary Tones. By Paul Bunjes. Accompaniment edition, Part I: The First Sunday in Advent to Tuesday of Whitsun Week. St. Louis: Concordia Publishing House, 1960. ix + 125 pages. Paper. \$7.00.

Anselm: Fides Quaerens Intellectum: Anselm's Proof of the Existence of God in the Context of His Theological Scheme. By Karl Barth; translated from the German (2d ed., 1958) by Ian W. Robertson. Richmond: John Knox Press, 1960. 173 pages. Cloth. \$3.00.

The Ladder of Learning: New Ways of Teaching in the Church School. By Victor Hoag. Greenwich: Seabury Press, 1960. viii + 152 pages. Cloth. \$3.75.

Fights, Games, and Debates. By Anatol Rapoport. Ann Arbor: University of Michigan Press, 1960. xvi + 400 pages. Cloth. \$6.95.

Man in Community: A Study of St. Paul's Application of Old Testament and Early Jewish Conceptions of Human Solidarity. By Russell Philip Shedd. London: Epworth Press, 1958. xiii + 209 pages. Cloth. 30s.

The Eucharistic Memorial (*L'Eucharistie: Memorial du Seigneur, Sacrifice d'action de grâce et d'intercession*). Part I—*The Old Testament*. By Max Thurian; trans. J. G. Davies. Richmond: John Knox Press, 1960. 117 pages. Paper. \$1.75.

Das Evangelium des Lukas. By Fritz Rienecker. Wuppertal, Germany: Verlag R. Brockhaus, 1959. xvi + 555 pages. Cloth. DM 19.80.

Socrates and the Human Conscience. By Micheline Sauvage; trans. Patrick Hepburne-Scott. New York: Harper & Brothers, 1960. 191 pages. Paper. \$1.50.

Index patristicus: Clavis patrum apostolicorum operum ex editione minore Gebhardt Harnack Zahn lectionibus editionum minorum Funk et Lightfoot admissis. By Edgar J. Goodspeed. Naperville, Ill.: Alec R. Allenson, 1960. viii + 262 pages. Cloth. \$6.00.

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